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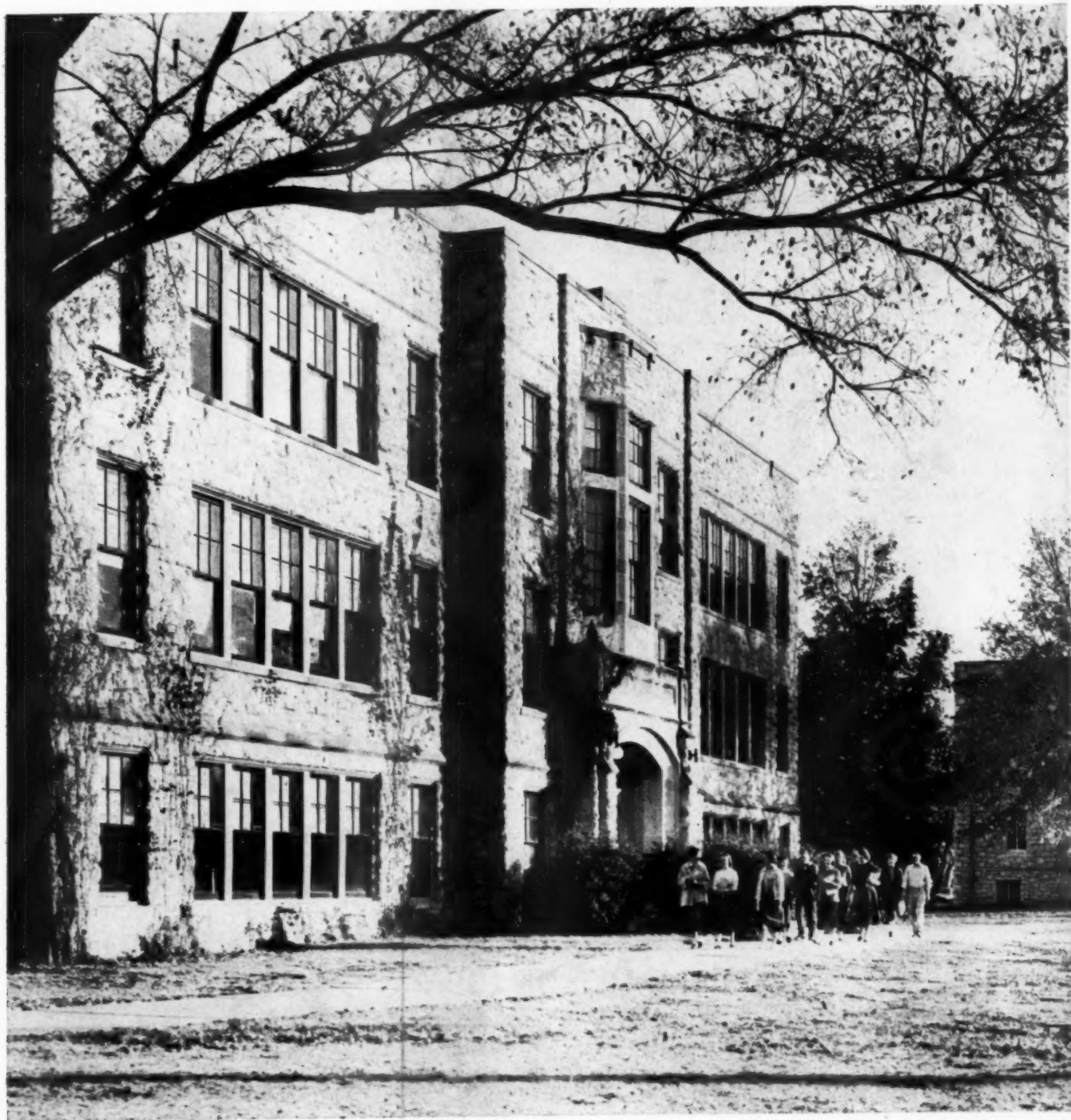
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MISSIONS

An International Baptist Magazine



FEBRUARY 1957



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An International Baptist Magazine

Vol. 155

February, 1957

No. 2

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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RHODA ARMSTRONG (Mrs. B. W. Armstrong) is the wife of the mission secretary for Belgian Congo.

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CORA SAMPSON (Mrs. Walter S. Sampson) is chairman of the 1957 program-packet committee, National Council of American Baptist Women.

LILLIAN R. SPATH is state chairman of publicity for the Colorado Woman's Baptist Mission Society.

The Cover

It is autumn on the campus of Ottawa University, Ottawa, Kans. At left is the Ward Science Hall, and in the background is part of the Women's Residence Hall.

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February Quiz

1. Since the Northern Pacific fishing waters apparently have been closed to the Japanese, where are they forced to turn as the main source of supply, and why is that area undesirable?

2. Out of approximately twenty million people, Thailand has not more than (1) 100,000; (2) 500,000; (3) 25,000 Christians in all Protestant denominations. Which is correct?

3. Central Baptist Theological Seminary received more financial support from American Baptist sources than any other seminary. Who made that statement, and how much have the gifts totaled since 1920?

4. Missionaries appreciate gifts which are sent to them, not only for their own personal use, but for the work as well. What are some of the things they can use?

5. There are areas of life which remain almost untouched by the gospel of Christ—race relations, organized labor, and the sixty million of our fellow Americans who do not belong to any church. All this is part of which emphasis?

6. A Negro delegate was denied hotel accommodations because of race. Delegates to the council not only authorized a court action, but contributed (1) \$50; (2) \$500; (3) \$100 toward the expenses of the suit. Which is correct?

7. An African pastor said that they would not ask for automobiles or refrigerators or air conditioners. What are some of the things they do need?

8. A Congolese had the golden opportunity to gain new ideas for Congo's work, new ways of inspiring the women in her colony to blaze new trails. Her eyes knew no language barriers. What is her name?

9. It was an impressive sight when sixty young men started out together on bicycles to serve outlying churches as student pastors. In what country was that?

10. Some day the world will learn that there is no greatness without — and —. Fill in the blanks.

11. A Southwest Missouri State College student was recently baptized by Charles E. Lunn. What is her name?

12. A schoolroom for children is to be furnished as a memorial to a missionary who before her death served in Nicaragua. What was her name?

13. What was brought to Rawlins many years ago, and in it a Sunday school was organized and later a church?

Answers to Quiz on Page 46

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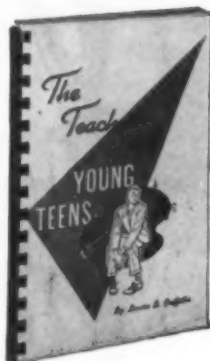


Prayer, Humility, Greatness

By CHARLES A. WELLS

THERE is a very interesting characteristic about the images of America's greatest heroes of the past, such as Lincoln and Washington, whose birthdays we shall be remembering this month. The images we carry about in our minds are drawn from the many pictures and monuments of their stalwart figures, showing them with heads bowed, kneeling in prayer, and in other postures of reverence and humility. Yet always there is the sense of great strength and unconquerable force of character. In contrast with the bombast and posing of the modern dictators, these heroes have eternal greatness. True greatness does not need armies to assert itself; armies may be used for a definite purpose, but Washington and Lincoln did not need armies or a political police to hold men's loyalty or promote the causes to which they had committed themselves. Some day the world will learn that there is no greatness without godliness and humility.

for the teacher



The Teacher and Young Teens

By Louise B. Griffiths. A text for teachers who seek to understand youths 12-14 and plan their religious education. Written by an authority in the junior-high field, the 10 hours of classwork cover: determining purposes; procedures for planning classes and worship periods; principles of organization; teaching methods; etc. New spiral-bound plastic cover.

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Newsbriefs

Buddhist Girl Baptized By Baptist Pastor

Yoko Ando, student at Southwest Missouri State College, was recently baptized by Charles E. Lunn, pastor of the University Heights Baptist Church, Springfield, Mo. A native Japanese studying in the United States, Miss Ando was formerly a Buddhist. She has written to her parents urging them to procure a Bible and to study Christianity.

Baptist Jubilee Advance Workshops Scheduled

The start of the new year found American Baptist pastors and laymen analyzing the basic meaning of evangelism and attempting to find out whether we are meeting the needs of the present generation. They will participate in forty workshops on evangelism, scheduled to meet from January 1 to Easter, 1957. Area directors of evangelism will direct the workshops in cooperation with state directors of evangelism and state executive secretaries. Jitsuo Morikawa, secretary of the department of evangelism of the

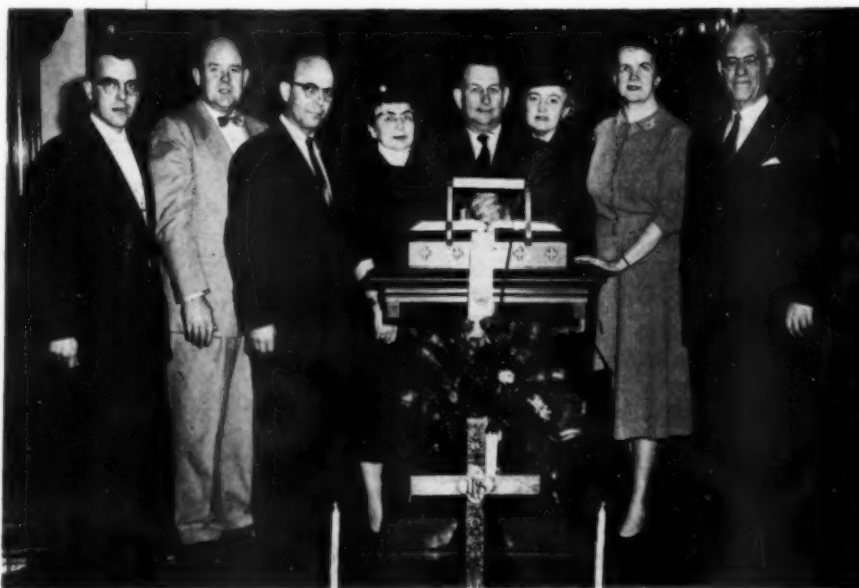
American Baptist Home Mission Societies, will speak at the evening rally of each workshop. These meetings are being held to train association evangelism committees preparatory to the Baptist Jubilee Advance, which marks the 150th anniversary of the beginning of organized Baptist work in America. The major Baptist bodies in America will participate in a five-year emphasis on evangelism that will lead up to the Jubilee in 1964.

Family Health Plan Widely Accepted

Over 95 per cent of all eligible ministers and missionaries of the American Baptist Convention have applied for the Family Health Plan since it was announced in June, reports M. Forest Ashbrook, executive director of The Ministers and Missionaries Benefit Board. Many have already received benefits. Eligible for the plan were the 3,200 dues-paying members of the M.&M. Retiring Pension Plan.

Social Security Deadline April 15 for Ministers

The 1954 revision of the social-security law gave ministers the opportunity of choosing whether or not to exercise their privileges as citizens by becoming members of the social-security program. In order to avoid any in-



Officers of both the National Council of American Baptist Women and the National Council of American Baptist Men met recently for several days in the home of C. Stanton Gallup, Plainfield, Conn. On Sunday morning all but one of group participated in the worship service of Mr. Gallup's home church at Danielson. In the picture (left to right) are: Luther Pierce, deacon and Sunday school superintendent, Danielson Baptist Church (did not participate in worship service); C. Stanton Gallup, president of the N.C.A.B.M.; Alex W. Fry, executive secretary, N.C.A.B.M.; Mrs. Howard L. Roach, president, N.C.A.B.W.; G. Dewey Creasman, executive vice-president, N.C.A.B.M.; Mrs. Stacy Randall, chairman of family life, N.C.A.B.W.; Violet E. Rudd, executive secretary, N.C.A.B.W.; and Ivanhoe McCollum, pastor

MISSIONS

volvement of the churches, the law provides that ministers may be covered on a "self-employed" basis. Those who were ministers prior to January 1, 1955, must exercise their choice by making their applications prior to April 15, 1957, if they wish to become members. It is possible that not all ministers are aware of the approaching deadline.

Hungarian Relief Through Church World Service

The least-expensive method of sending packages of clothing, shoes, and non-perishable foods to Hungarian refugees is through the nearest Church World Service office. Send eight cents a pound for the required overseas postage. Offices are located at 1010 Ninth St., Modesto, Calif.; 4165 Duncan Ave., St. Louis, Mo.; Nappanee, Ind.; New Windsor, Md.; and 110 E. 29th St., New York 16, N.Y. Cash for Hungarian relief should be mailed to the World Relief Committee, American Baptist Convention, 152 Madison Ave., New York 16, N.Y.

Adolph Klaupiks Alliance Representative

Adolph Klaupiks, representative of the relief committee of the Baptist World Alliance, arrived in Vienna during December to expedite further the resettlement of Hungarian Baptists. Through him, Baptists around the globe are making plans to resettle the hundreds of Hungarians for whom they have pledged responsibility. Mr. Klaupiks formerly handled refugee resettlement for the Baptist World Alliance in Washington, D.C. While in Austria, he is working in cooperation with the World Council of Churches, Church World Service, and the Baptist Relief Committee for Hungary.

Dedicate Memorial To Mary Butler

Included in the new building of the First Baptist Church, Managua, Nicaragua, is a schoolroom for children to be furnished as a memorial to Mary Butler, missionary to Nicaragua since 1935, who died on June 22, 1956. Miss Butler, a graduate of Keuka College, Keuka Park, N.Y., was an evangelistic missionary under the American Baptist Home Mission Societies. Because there are so many untouched places in Nicaragua she felt her best service for the Christian cause would be to recruit volunteers from the churches of the villages, who were then trained to work in the churches and homes of the people. She also taught in a training school for Christian girls. During the last year of her life she suffered from cancer but she felt that all the time given her should be used among the

February, 1957



Editor (left) shows his article on Russia (MISSIONS, Oct., 1956) to Bela Udvarnoki, onetime president of the Baptist Theological Seminary, Budapest, Hungary. Now living in the United States, Dr. Udvarnoki currently is helping at Camp Kilmer, New Brunswick, N. J., to find homes and employment for Hungarian refugees

people of Nicaragua. This missionary was well beloved by her people. It is said of her that "when she entered the church, the people, men and women, old and young, turned to her with love lighting their faces. In an extraordinary way, she became a channel for God's love and saving power."

Missionary Visits Villages in India

Missionary Naomi H. Knapp writes from Bhimpore, West Bengal: "I have spent a great deal of time visiting villages where there are Christians. We usually camp in the village where the pastor lives, and during the day go to other villages as far as ten miles away. On these trips I always have a supply of medicine, because many of the people are far from any source of medical help. I try to spend some time with the women, to explain some of the simple remedies they can use: hot salt water for fomenting, soap to cleanse sores, the juice of the marigold leaf in place of iodine for an antiseptic, and the value of the juice from greens for the children's health. Talking informally with the women, telling stories and playing games with the children, conducting Bible study classes, selling medicines and showing the people how to care for infected sores, attempting to keep ants out of the food, and scraping mold off bread—activities such as these keep us occupied most of the time. There is no chance for any privacy, for people gather around us

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H. Victor Kane Accepts Executive Post

H. Victor Kane recently resigned as pastor of the First Baptist Church, Niagara Falls, N.Y., which he had served since 1948, to become executive secretary of The Baptist Missionary



H. Victor Kane

Convention of the State of New York as of March 1. Son of a Baptist minister, he was born in Belfast, Ireland. After being graduated from Syracuse University, Syracuse, N.Y., and Northern Baptist Theological Seminary, Chicago, Ill., and pursuing further studies at Colgate Rochester Divinity School, Rochester, N.Y., he held Baptist pastorates at Fabius, Cortland, and Kingston, all in New York, and at Providence, R.I. He succeeds Glenn H. Asquith now pastor of the First United Baptist Church, Lowell, Mass.

Need One Thousand Church Workers Annually

One thousand qualified young people are needed each year by American Baptists for church vocations. An intensive campaign to recruit these needed leaders was outlined at the meeting of the denomination's commission on the ministry at its Chicago meeting, December 3-5. This program proposed appointing a committee to correlate all denominational recruitment emphases now in progress, and to outline the details of new approaches suggested by the commission; mobilizing the entire denomination to meet the extremely pressing needs for leadership; analyzing the reasons why the American Baptist rate of increase in ministers and churches has not kept pace with that of other Protestant

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groups; through direct approach, urging ministers to help enlist young people, conserve their interest, and supply vocational guidance counselors in public high schools with church vocations materials; developing a program of visitation recruitment, whereby pastors and other trained persons may confer with promising young people; expanding the number of conferences on the ministry held for high-school and college youth; strengthening Life Service Sunday observances in the churches; through pilot projects, bringing the witness of seminary students to state-university campuses where there is a Baptist ministry to students; preparing visual aids, brochures, and other materials needed to tell the story in the churches; initiating a nationally guided in-care program for students who declare their interest in church vocations; securing resources to appoint additional personnel to implement the program; seeking to double the present number of American Baptist candidates for recruitment during the next ten-year period. Wilbour S. Saunders is chairman.

In a Word Or Two

■ The First Baptist Church, Seattle, Wash., announces the addition to its staff of William R. Brice, as minister of visitation and evangelism, and Mary P. Lohr, as director of Christian education and children's work.



Rev. and Mrs. Edward A. Carter, at Mr. Carter's ordination, Sept. 30, 1956, West Baptist Church, Bay City, Mich., John A. Barker, pastor. This is the first time that the Saginaw Valley Baptist Association has ordained a Negro. Mr. Carter is the only man of his race listed as a pastor in the Michigan Baptist Convention

February, 1957



Husband and wife at work in the science laboratory.

Dr. Richardson Receives a Letter

It is never easy to evaluate the effectiveness of a program. Students react in various ways—some leave after four years of study and it is impossible to tell whether they have gone beyond the books in their process of learning.

Once in awhile we have the wonderful experience of receiving a letter that indicates our students do understand and believe in the need and function of a Christian college such as Franklin College. Below are the first three paragraphs of a letter received by Dr. Harold W. Richardson:

"Dear President Richardson:

"It may be a mild surprise to you to read this letter, but certainly no greater than that experienced at its writing.

"To background: I went into service a few days after graduation in 1952, served in Korea, was separated in August 1954, entered graduate school the following month, received my degree the following June and started work with this company the morning after graduation.

"During that time, there was little that meant much to me. Quite recently, I discovered the one experience that I regarded as a peculiarly selfish possession was Franklin College. The experience of graduate school did more than all other things to make me understand the full value of the little old Baptist college."

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FRANKLIN, INDIANA

■ Buford Fordham has resigned as pastor of City Park Baptist Church, Denver, Colo., and is now serving with the American Cancer Society. Clarence W. Kemper, of Boulder, is the interim pastor.

■ The First Baptist Church, Las Animas, Colo., recently observed the burning of the mortgage on the new church building erected under the leadership of the pastor, W. E. McGuire. Mr. McGuire completed his pastorate in Las Animas and took up his new duties at the First Baptist Church, Fruita.

■ Each year a number of college students spend the summer working on the student staff at the American Baptist Assembly, Green Lake, Wis. Any student who is interested should write at once to M. Parker Burroughs, 152 Madison Avenue, New York 16, N.Y.

■ Joseph A. King, former pastor of the Franklin Road Baptist Church, Indianapolis, Ind., is the new director of Christian education for the Pennsylvania Baptist Convention. Mr. King

succeeds Edgar C. Smith, who served the convention for eighteen years.

■ Announcement has been made that Richard Cummings, executive secretary of the Detroit Baptist Missionary Society, will be the baccalaureate speaker for the Kalamazoo College commencement, in June.

■ John U. Miller recently became pastor of the Tabernacle Baptist Church, Utica, N.Y. He was formerly pastor of the First Baptist Church, Boston, Mass.

■ Herschel L. Caldwell, executive secretary for the Washington Baptist Convention, will retire as of November 1.

■ Gordon Ernest Smith became director of public relations for Central Baptist Theological Seminary, Kansas City, Kans., on January 1. He formerly served as assistant director of public relations at Berkeley Baptist Divinity School, Berkeley, Calif.

■ George Wayland Carpenter, former executive secretary of the Africa committee of the Division of Foreign

Missions of the National Council of Churches, recently became one of the secretaries of the International Missionary Council, succeeding John W. Decker. Dr. Carpenter was formerly an American Baptist missionary to the Belgian Congo.

■ Oliver H. Carlson, formerly pastor of the First Baptist Church, Owatonna, Minn., is now minister of education at the First Baptist Church, Fresno, Calif.

Anniversary Celebrations

■ Grace C. Hatch, starting her 20th year as director of the Camden Christian Center, Camden, N.J.

■ Redford Baptist Church, Detroit, Mich., its 125th. Wayne C. Clark is the minister.

■ Covenant Baptist Church, Wickliffe, Ohio, its 1st. In one year the membership grew from 53 to 153, and \$1,000 was contributed to the Unified Budget. Otto Loverude is the pastor.



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how to open the door of a college

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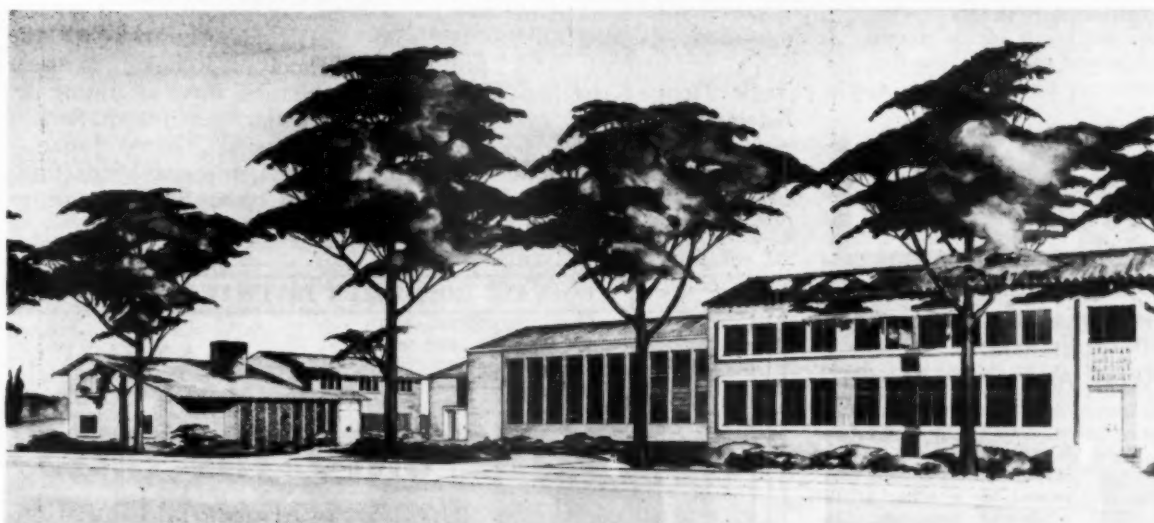
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World Christianity

By ANNA CANADA SWAIN

Swiss Banker Deplores Materialism

Julius Bär Company, of Switzerland, in a recent "customer's letter," feels that the time has come to drive the money-changers from the temple. It is claimed that in a recent survey made in Germany, there was not one book to be found in 38 per cent of all the households; also that following the war there was an excessive wave of food, clothing, and furniture buying. This will be followed, the banking company feels, by the purchase of automobiles, household appliances, and television before much thought will be given to cultural needs. Against this dismal report can be placed the more than five hundred thousand German Christians, all carrying their Bibles, as they attended the 1956 Kirchentag last August in Frankfurt.

Advance Among Scottish Baptists

Scottish Baptists once more number more than twenty thousand. There have been this past year 1,555 baptisms, the highest number recorded in thirty years.

Ecumenical Camp In Hong Kong

Loren E. Noren, American Baptist missionary, headed up this last summer's ecumenical work project in tragic Hong Kong. In 1949, Hong Kong had a colony of 600,000 people. Today there are, because of the flood of refugees from Communist China, 3,000,000. Approximately 100,000 sleep on the streets at night, and

60,000 children roam the streets without any parental control. Tuberculosis is the big problem, with an estimated collection of 110 T.B. victims daily. Last summer's work project is the building of a house for two agricultural workers at the Haven of Hope T.B. Sanitarium. According to K. L. Stumpf, of Lutheran World Service, who has been working in Hong Kong, bitter disillusionment has come to thousands of students who have fled from Chinese communism, only to find no place for themselves in badly overcrowded Hong Kong. "They hate communism," he says, "but their hope in democracy, in human rights, and in Christianity is crushed, and they become bitterly disillusioned. Many return to China feeling that life there cannot be worse than in the West."

American Baptist In 'Ecumenical Review'

Hillyer H. Straton, pastor of the First Baptist Church, Malden, Mass., has an article on "The Ecumenical Movement and the Parish Minister" in the October, 1956, issue of *The Ecumenical Review*.

Murder Continues In Bolivia

Since 1948, seventy-eight Protestants have been killed in Bolivia because of their faith.

Woman Theologian In Japan

Georgia Harkness, of the Pacific School of Religion, is spending her sabbatical leave as visiting professor of Christianity at International Christian University, Tokyo, Japan. Kenneth Scott Latourette heads the group in the United States working for this much-needed school.

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Letters...

TO THE EDITOR

SIR: The January issue of *MISSIONS* is most interesting and rewarding reading.

CHARLES S. DETWEILER
Denver, Colo.

SIR: I was interested in your editorial for January, entitled "Conservative Magazine on Biblical Literalism."

While I agree with the substance of what you say, I believe that you betray the same spirit of sarcasm and even bitterness which has been charged to the conservatives by liberals. Since liberals like to be known as men of gentle manner, I was surprised.

May I also suggest that while Mr. Kik may use terms and ideas that appear to echo the higher critical and liberal viewpoints, his presuppositions and therefore his handling of the material and ultimate conclusions are vastly different from those of the liberals. He has not capitulated to the liberal viewpoint. Conservative scholars for decades have used the grammatico-historical method of exegesis and have handled the same facts of archeology, history, and criticism as have the liberals—but with different conclusions, because of different presuppositions.

I would not say that conservative theologians are "just now beginning to catch up with him [Fosdick]," but that they are still traveling different roads. They may see the same scenery, but their conclusions differ. Maybe that is Baptist liberty (although Kik is not a Baptist). I disagree with many of Kik's views myself. I am sure that he has not turned liberal, but represents a more scholarly wing of the conservatives as distinguished from careless conservatives or fundamentalists.

EARL B. ROBINSON
Somerville, Mass.

SIR: Your editorial in the January issue, entitled "Conservative Magazine on Biblical Literalism," is an amazingly clever piece of intellectual maneuvering. Let it be suggested that you begin again to read the article by Dr. Kik and continue to the end. By overlooking the emphasis placed on the authority of the Scriptures and the importance of the supernatural, you have fallen into the web of denying such important concepts. These are basic to the article of Dr. Kik.

Your linkage of the grammatico-historical method with higher criticism and then with H. E. Fosdick is questionable. The historical ground upon which you suggest the conservatives are just beginning to recognize and use that which Fosdick used long ago is, to say the least, questionable. It is a matter of historical fact that the grammatico-historical method was in common use among conservatives long before Fosdick. It is further questionable if this is an accurate statement of the method of interpretation which has been followed by the higher critics all along.

JOHN BRAUREGARD
Appleton, Maine

SIR: I take the liberty to write, not out of the spirit of contention, but of concern. The January issue of *MISSIONS* carried an editorial which concluded with the words:

"The moment any Baptist surrenders that right [the right to differ] for himself, or refuses to grant it to others, that moment he ceases to be a Baptist in the historic sense of the term." Certainly one of the tenets of the Baptist movement has been its emphasis on religious freedom and the priesthood of the believer. On the other hand, the Baptists have not been indifferent to Christian doctrine, as their numerous confessions of faith indicate.

There are certain "evangelical" beliefs which have characterized Baptists, and to say that divergence from these is acclaimed as being the ideal of Baptist belief is certainly misleading. For instance, the Unitarian is certainly not to be persecuted for his belief, but he should be in a Unitarian and not a Baptist church. The Baptists stand not for one but a series of convictions, among which would be included such things as the authority of the Bible, regenerate church membership, civil and religious liberty, and worldwide missionary endeavor (these are not meant to be exhaustive or necessarily in order of importance). The overemphasis of any one of these tenets distorts.

MORRIS A. INCH
Somerville, Mass.

SIR: I fail to see the need or the wisdom of the defense of Dr. Fosdick in the pages of *MISSIONS*. Dr. Lippard has the right to his own opinions on the matter, but why should space be given to it in our "missionary" magazine? It will serve no good purpose, and may do considerable harm. The fact remains that Dr. Fosdick does not stand for the same things the majority of us preach week in and week out in our pulpits. And he does not represent the thinking of the lay people in our churches.

Your own statement that "conservative theologians are just now beginning to catch up with him" (Dr. Fosdick) is equally uncalled-for. Why do you want to champion a man who represents a theological position that is foreign to 95 per cent of us? This sort of thing will make it very difficult for me to secure new subscribers among the people of the congregation.

C. MARVIN ANDERSEN
Hawthorne, Calif.

SIR: Having read Harry Emerson Fosdick's autobiography, I greatly enjoyed Dr. Lippard's review of it in "As I See It," January *MISSIONS*. His writing was almost as good as the book itself. He must have come along the literary trail with David Lawrence, for Mr. Lawrence also was a graduate of Mr. Fosdick's high school.

THEODORE BARTON CLAUSEN
Trumansburg, N. Y.

SIR: I have before me the "As I See It" article by William B. Lippard in the January issue of *MISSIONS*. As I see it, it is bad stewardship of paper to use a page in a Baptist missionary magazine to defend Harry E. Fosdick.

However, after having read that article, I noticed that you went rather far afield in your editorial on the next page. You seem to be rather deriding the conservative position while defending "higher criticism." In general, higher criticism has gone much farther than just studying the Bible in the light of grammar, culture, and history of contemporary civilizations. You surely know, as a well-read person, something of how higher criticism has tried to "tear the Bible into bits." And its proponents have

disagreed much among themselves as to what are the pieces that make up the whole. But you write as though you do not know it, when you say, "Precisely what higher criticism has always sought to do—just that and nothing more" (emphasis mine). Surely you do not really believe that! And, speaking of lifting out of context (see "As I See It"), I think it can at least be said that you did not fairly represent the article in *Christianity Today*.

KENNETH L. SWANK
Topeka, Kans.

SIR: January *MISSIONS* arrived just as my wife and I were starting out in the car to Rochester to make a call at one of the hospitals there. She read it on the way, and since the trip is about seventy miles each way, she just about completed it. I did not have this opportunity, since the state highway patrol frowns on the practice of reading while driving. However, as soon as we got home, I started through *MISSIONS*; found Dr. Lippard's page great as always, ditto for the editorials, ditto for the other items I have gotten to. *MISSIONS* is always good, even though we do not always take the time to say so. Even most of your ads are interesting.

HAROLD O. MCNEIL
Albert Lea, Minn.

SIR: On behalf of the public relations department of the Foreign Mission Societies, I write to tell you how very grateful we are for your help in preparing the hearts and minds of American Baptists for a worthy response to the World Fellowship Offering last fall.

RONALD K. ADAMS
Oakland, Calif.

SIR: As I take a look at the many activities for 1956, I am certainly mindful of the contributions that have been made by *MISSIONS* magazine. We are deeply grateful for the way you and Frank A. Sharp have cooperated in including our laymen's page. We take this occasion to express our thanks to you for your generous provision of space.

ALEX W. FRY
New York, N. Y.

SIR: Regarding *MISSIONS* advertising and the letter by Fred E. Blue, Jr., in the December issue (concerning the General Electric Company), I should like to protest his assumption of "undue pressure of unnecessary advertising."

It is not only good information that such advertising gives to us—the public. It is the chance for the relations of people to business, even to national economics, to be explained. I believe that the advertisement in question and any of a similar nature should be solicited, both as a source of income and as a public service.

M. C. GOODSPEED
Erie, Pa.

SIR: Just a note of friendly advice to Pearle M. Andrews (page 11, January issue). If it troubles her to know that answers to the Quiz are to be found in the magazine, why not ask a friend to cut them out before she sees them, and burn them? As for myself, I do not even look at them, but just go on reading and marking the answers as I come to them. *MISSIONS* is an excellent magazine, filled with worldwide information.

EVELYN POOLE
Sherburne, N. Y.



As I See It

By WILLIAM B. LIPPARD

ON THIS PAGE I have never mentioned Senator Joseph R. McCarthy, whose activities have added a new word, "McCarthyism," to our vocabulary. I mention him now because he recently announced that next year he would seek re-election as Senator from Wisconsin, and pledged the continuation of "my fight to get the U.S. out of the U.N. and the U.N. out of the U.S." By that he meant to have the United States secede from the United Nations and to expel the United Nations from its magnificent headquarters along New York's East River, and perhaps turn that real estate back to John D. Rockefeller.

I totally disapprove what the Senator said; yet I also totally support his right to say it. The essence of free speech and freedom of the press is the inalienable right to say and to print what others disapprove.

This McCarthy announcement is of more than transient significance, because the Senator, reputedly a loyal Roman Catholic, disagrees radically with his Roman Catholic hierarchy. At their annual meeting in Washington the entire assembly of American cardinals, archbishops, and bishops wholeheartedly and unanimously endorsed and supported the United Nations. They had no intention of pushing the U.N. out of the U.S., nor of pulling the U.S. out of the U.N. The hierarchy declared, "The United Nations offers the only promise we have for sustained peace in our time, for peace with any approximation of justice." And the hierarchy commended the Eisenhower Administration, as follows: "Worthy of highest praise are its efforts, rising above considerations of party politics, to bring the problems of the world before this tribunal of nations."

In thus disagreeing with his hierarchy, Senator McCarthy believes in the sacred right of dissent. Too often he seemed to have denied that right to others while at the height of his anti-Communist crusade to establish Americanistic conformity. In this instance, although the Roman hierarchy was right and the Roman Catholic

Senator was wrong, yet in daring to disagree with his ecclesiastical overlords he furnished a superb testimony to the historic Baptist principle of the sacredness of dissent and freedom.

As British and French planes were blocking the Suez Canal by their bombing raids and were thereby depriving England and France of the oil that was carried in tankers through the canal, and that must now be supplied out of American generosity, a short news item caught my attention. It revealed again how people permit their emotional reactions to make life miserable for themselves instead of for their enemies.

In England, an annual municipal choir concert, a heavily patronized community musical event, was scheduled in Sussex. On the program was the stupendous, triumphant chorus from Verdi's grand opera *Aida*, which Verdi composed eighty-five years ago and performed for the first time in Cairo in honor of the opening of the Suez Canal. At this concert in Sussex the members of the choir refused to sing the *Aida* chorus, because the opera setting was Egypt. So the conductor hurriedly substituted another opera selection, the setting of which was England, not Egypt.

This silly episode had its counterpart in Egypt itself, where the Egyptian Government razed the statue of Ferdinand de Lesseps, the French builder of the Suez Canal.

However, we should not unduly condemn the English or the Egyptians for such infantilism. During the years of Hitler's nazism, the lovely music of Mendelssohn could not be heard anywhere in Germany. Why? Because Mendelssohn was a Jew!

Nor are Americans immune to such behavior. I am reminded of the First World War, when no one of the grand operas of Richard Wagner was sung at New York's Metropolitan Opera House, because Wagner was a German! Thus multitudes of American music lovers were deprived of the inspiration of listening to Wagner's ageless music, because of silly prejudice and ludicrous psychoses.

So all of us become victims of emotional silliness and hysteria, whereas our conduct should be determined by deliberate, intelligent motivation.

You have read about the difficulties in Southern towns with the Supreme Court's decision about Negro and white children in the same public schools. Any community deserves sympathy and understanding when it is suddenly called upon to change a mode of life that has been operative over one hundred years.

Yet it must also be said that whenever and wherever a community defies the Supreme Court or permits lawlessness and violence to maintain white supremacy, it does irreparable damage to the good name of the United States, in Europe, Asia, and Africa. Moreover, it gives communism some priceless propaganda material.

Recently the *New York Herald Tribune* quoted references from Russian newspapers that should make Americans hide their heads in shame. Russian headlines included "Disgrace to Humanity," "Racist Orgy in America," "Outrages of American Racists." Russian reporters in the United States had cabled back home, "Many towns in the American South are bristling like armed camps with troops in the streets." "Bands of armed ruffians prevent children of Negro citizens from studying under the same roof with children of white citizens."

All this was reported in Russian papers and broadcast by Communist radio to millions of colored people in Asia, Africa, and Latin America. A Russian editor asked a disturbing question, "How can the United States claim to be the champion of democracy and freedom throughout the world when elementary rights are not guaranteed in its own territory?" Of course, Russia has her own immense crimes of tyranny to answer for, but that does not excuse our conduct here.

I was at a luncheon where the speaker received prolonged applause when he said, "First and foremost, we need to promote brotherhood here at home. The broader our base is in the United States, the sounder is our brotherhood foundation, and the more forceful can be our appeals for brotherhood in other parts of the world." The man who said that is Supreme Court Chief Justice Earl Warren. He thus answered the Russian editor's question. What that question really means is that what Americans fail to do for brotherhood and racial equality here at home speaks so loud that the world cannot hear what Americans try to say or preach abroad.

EDITORIALS

EVERY YEAR since 1923, the second Sunday in February has been widely observed in the churches as Race Relations Sunday. In the church school, in youth meetings, in women's and men's groups, and from the pulpit, church congregations have learned the importance of brotherly love in human relationships—love freely given and fully expressed to every man, regardless of his race, color, or national origin. The day has unusual interest this year, in view of what has been happening in Clinton, Tenn., in Montgomery, Ala., in Tallahassee, Fla., and in other towns and cities, particularly in the South. This year's Race Relations Sunday Message, published by the National Council of Churches, is prophetically titled "For All . . . A Non-Segregated Society." Says the message, "Any discussion of segregation in America against the background of moral principles emphasizes the urgent need for prophetic voices." It does, indeed.

Uphill Progress Of Desegregation

NOT EVEN the most ardent protagonists of desegregation, including those most directly concerned, have ever expected the struggle against racism in the United States to be easy. Some may have expected more speed than others, but all have viewed the attainment of racial integration as an uphill pull. Long-established patterns of society are not changed easily. Deep-seated prejudices do not disappear overnight. And when even legislators and law-enforcement officials openly defy and seek to nullify the law of the land, as many have done with respect to the Supreme Court's rulings against segregation in the public schools and in public transportation, social change is slowed to a snail's pace. Add to all this the subtle, underhanded methods of the White Citizens Councils of the South and the clandestine maneuvers of the Ku Klux Klan, and you will arrive at the most acute social problem that this nation has ever faced. Yet progress is being made. The minister of the First Baptist Church, Clinton, Tenn., Paul W. Turner, walked with six Negro children to the newly integrated high school to protect them from white children and adults inflamed by raucous segregationists, and for this courageous act received a merciless beating. Then citizens of the town, churches of the area, and people of good will throughout the land rallied to his support, and integration of the Clinton school was assured. That is progress. In Montgomery, Ala., after 381 days of walking the streets and riding in car pools, Negroes rode desegregated city buses, having won their right to do so through the inspiration and leadership of Martin Luther King, Jr., the Baptist minister whose

name now is known around the world. Mrs. Rosa Parks, seamstress, whose arrest for refusing to move from the white section of a bus had started the boycott, was one of the first to ride under the new system. That is progress. Schools are being successfully integrated in a number of towns and cities. Churches, said to be the most segregated areas of human life at eleven o'clock on Sunday morning, are slowly coming to life on the race problem. The pull still is uphill, and no doubt will be for many years, but measurable progress is being made.

Investment In Tomorrow

FEBRUARY 24 is the day set aside for the churches of the American Baptist Convention to invest in tomorrow through the annual America for Christ Offering. This offering is not an "extra," not a "special" offering, but an integral part of the national Unified Budget. Its goal of \$400,000 provides opportunity for every member of every American Baptist church to help our Home Mission Societies and The Board of Education and Publication in the important task of discovering and training leaders for the churches of tomorrow. Hence the significance of the slogan for this year's offering: "Give, That Young America May Choose Christ." Commenting on this theme, Ralph M. Johnson, director of the Council on Missionary Cooperation, said recently: "Winning America for Christ means winning, recruiting, and training our best youth for Christ. A gift to the America for Christ Offering will help young America choose Christ. It is an investment in tomorrow." And what better investment can any of us make? Parents are aware of its importance when they save and make personal financial sacrifices in order to send their children to college. Churches, too, should be concerned. If they expect to have leaders for tomorrow, they must invest in tomorrow. Every community and, indeed, the entire nation should be concerned. A few weeks ago we read in the papers that as the year 1956 was closing our economy had reached an all-time high. The nation's gross national product (value of all goods and services) had reached a total of approximately \$412-billion. This was 5 per cent, or \$21-billion, higher than in the preceding record year. And now economists and government officials are talking in terms of a G.N.P. of \$500-billion! With all this prosperity showered upon us, it would be the height of folly to neglect the Christian education of our finest youth. Without leaders devoted to Christian ideals and principles, wealth can become a curse instead of a blessing. Surely we have come far enough as a nation to realize the ancient truth that man does not live by bread alone, even though he must have bread in

order to live. Surely we know that a nation's wealth cannot be measured only by goods and services in the material sense of these terms. Mind and spirit and attitude cannot be so computed, and yet they constitute a nation's real wealth. At least once a year we ought to recall the familiar words of Goldsmith:

Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay.

Because these words are true, and because we need leaders prepared to cope with the problems of tomorrow, let us invest in tomorrow through the American for Christ Offering on February 24.

The Church Not a Spectator

ANYONE who has observed the world scene in recent years must be aware of the rapid social changes that have been taking place in Asia, Africa, and Latin America. These changes have been revolutionary in scope and character, as old social systems have been shaken to their foundations and new ideas have captured the imaginations of millions of people. Through new and improved methods of communication, these millions, most of whom live in poverty and want all their lives, have learned for the first time that they do not have to go on living that way. So they are demanding higher standards of living—demanding them now, without having to wait fifty years, twenty-five years, even ten years for their national economies to catch up with those of Western Europe and the United States. Gathering up these demands and giving them forceful expression, is a new and virile nationalism, which any Western traveler in Asian, African, and Latin American lands is bound to observe. "The church is not a spectator of these social changes. It is inevitably deeply involved because it must work for 'responsible emancipation.'" So declares a statement issued recently by the World Council of Churches on the common Christian responsibility toward areas of rapid social change. These changes are a matter of Christian concern, to the end that they "shall enhance and not destroy the dignity of man in society." That is to say, it should be the concern of the churches to make sure that social changes shall bear the earmarks of Christian thought and action, lest the last state of Asian, African, and Latin American lands shall be worse than the first. So the church cannot afford to be a spectator in national and world affairs—not if it wishes to maintain its creative and redemptive influence in this revolutionary age.

The Christian Gospel And Social Concern

THE REPORT referred to in the preceding paragraph presents "the biblical foundations of Christian social concern," which may be abbreviated as follows: (1) God in becoming man in Christ identified himself with all mankind. (2) God's revelation of himself in the crucified and risen Christ shows that he is Lord of this world as well as of the church. (3) God's love for his creatures requires us to seek justice and the well-being of all men. (4) Man is a unity of body and spirit, and his true nature is realized in society. (5) The Christian

truth known to us through the Bible becomes a means of deliverance from the absolutizing tendency of all ideologies. Acceptance of these principles, of course, does not mean that Christians have ready answers for all the problems of human society; but it does mean that Christians know what values should be considered in working out the solutions. Christians will not be satisfied with less than bringing all of life into captivity to Jesus Christ—social, economic, political, intellectual, religious, all of life. So Christians are concerned with all changes that are taking place in all the world: improvement of national productivity and income; better water and fuel supplies; more efficient transport and communication; improved methods in agriculture; more and better hospitals and schools; political emancipation; higher standards of living for all the people. Church leaders and missionaries must be aware of these things, and help the people with whom they work to attain them, if they are to have decisive and lasting influence as heralds of the gospel. As the World Council's statement concludes, "Christians should guard against the tendency to separate social and political questions from moral and spiritual concerns. . . . Questions of individual ethics, of family, of the goals of economic life, of human rights, and of international cooperation can never be answered in isolation from each other."

Congo Christians Growing Up

RETIRED MISSIONARY Peter A. MacDiarmid, of Claremont, Calif., shares with us part of a letter from Roland G. Metzger, missionary at Sona Bata, Belgian Congo, with regard to signs of maturity among Congolese Christian leaders. Mr. Metzger told of some two hundred alumni of the boarding, pastor- and teacher-training, and medical schools at Sona Bata who one week end drove down in cars and trucks from Leopoldville for a visit. Some of them participated in a memorial service at the church on Sunday, and what each did was "very, very well done." Then the visitors took a special offering among themselves to help provide an X-ray machine for the hospital and to give a substantial sum toward a new church building. In the afternoon they conducted a service at the hospital, presented a lending library for the patients, and contributed cash to buy additional books. "The wonderful thing about all this," writes Mr. Metzger, "was the maturity shown. You would have been proud of them." Surely all of us would wish to join Mr. MacDiarmid in exclaiming, "Indeed, we are proud of them!" That our Congo missionaries are proud of their Congolese co-workers may be seen in the partnership relation now effective in conducting work programs for churches and schools. No longer are the missionaries the sole arbiters in these matters, as they were in the early days, and no longer do the Congolese have only a minor voice, as in the years just passed. Now they have equality both in numbers and in voting power in the newly organized partnership council, which replaces the old mission conference. So another step has been taken toward self-supporting and self-propagating churches in the Belgian Congo. All this, of course, is in harmony with what has already taken place in Burma, India, the Philippines, and other lands, as readers of MISSIONS are fully aware.

Mission Field: U.S.A.

IF THIS YEAR'S home-mission theme, "Mission Field: U.S.A.," puzzles you, then you are not alone. Perhaps nine out of ten of your fellow Americans would be puzzled, too. It has never occurred to them, perhaps not even to many members of churches, that the United States of America is a mission field. Though the term "mission field" may be appropriate for India or Burma or the Belgian Congo, they would argue, surely it does not apply to the United States. Why, do we not send missionaries to other lands? How, then, can you speak of our own country, the United States, as being a mission field?

Yes, there are many Americans, Christians as well as non-Christians, who think that way. To be sure, many of them give loyal support to Christian work on the frontiers of the United States, but they do not think of this work in terms of missions. It is church extension or social service or welfare work, but not missions. And the people engaged in this work are definitely not missionaries. So how can you speak of the United States as a mission field?

The answer is simple. In the minds of most people the definition of the word "missions" is entirely too narrow. Although there may have been a time when it was applied almost exclusively to work done overseas, by a specially selected group of Christians called missionaries, that time belongs to the past, not to the present. Now we think of the mission—more properly, it would seem—as the growing edge of the church, wherever the church may be, in South Dakota as well as in South India, in Pennsylvania as well as in the Philippines, in Nebraska as well as in Nicaragua. Wherever Christian men and women are engaged in planting the church where it is not now planted, there is a mission—a mission field, if you like—and the people engaged in that task are missionaries.

So in terms of geography the term "missions" has been too narrowly conceived. And it has been too narrowly conceived also in terms of life. Here again, wherever the growing edge of the church is, whether in race relations, in education, in social service, in neighborhood development, and in other areas of life, there is the proper sphere of Christian missions, and the people engaged in these areas of service are missionaries—as much so as if they were working in the heart of Africa.

To move now from definition and theory to specific examples of what we are talking about, let us together turn the pages of *A Book of Remembrance* for a brief review of what just one religious group, our own American Baptist Convention, is doing in Mission Field: U.S.A. Whether we look at the table of contents, the index, or the pages in between, we shall find an abundance of evidence that this field exists and that it challenges the best we have to offer.

As we turn the pages we shall find that as American Baptists we are engaged in missionary work among Negroes of the South—in schools established for them in Virginia, West Virginia, North Carolina, South Caro-

lina, Georgia, Florida, Louisiana, and Texas. We shall find that we are working also among Indian Americans in Arizona, Oklahoma, Montana, California, Nevada, and New York. If anyone still is in doubt about the use of the terms "mission" and "missionary" with reference to work in these areas, a visit to any school or mission should be sufficient to dispel whatever doubt there is.

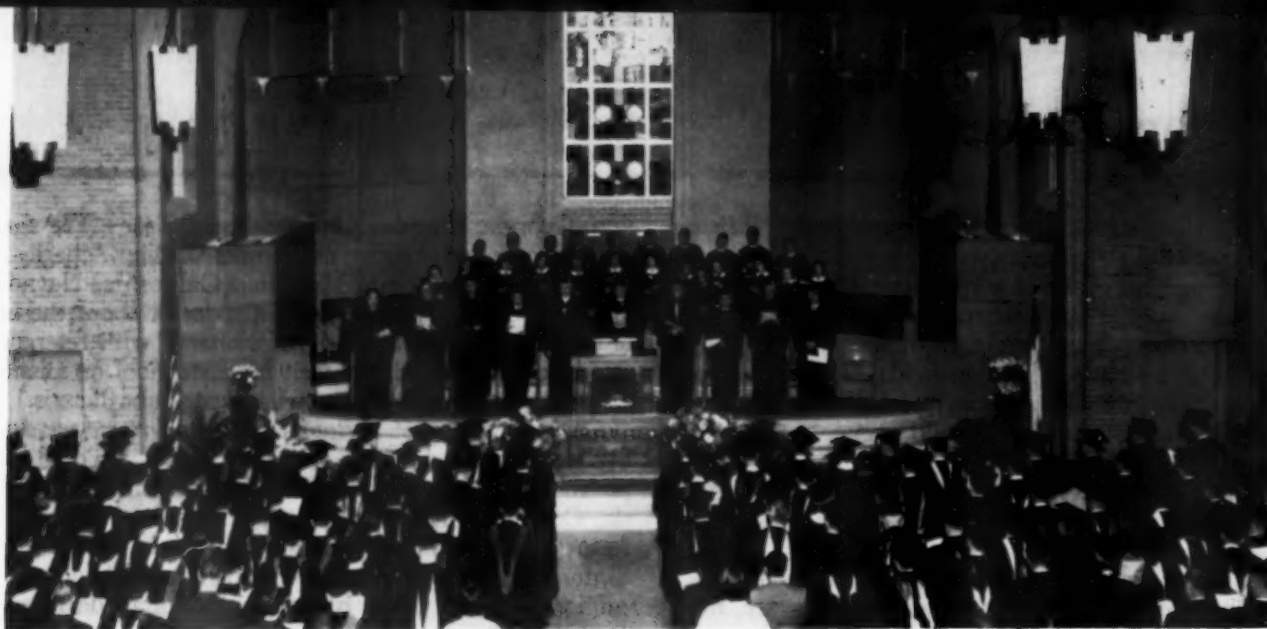
On other pages of *A Book of Remembrance* we shall find that we are working among Spanish-speaking people in California, Arizona, Michigan, Kansas, Wisconsin, Colorado, and New York. There are not fewer than four million Spanish-speaking people in the United States, and New York city alone is expected to have a million by 1960. Here is a genuine, bona fide mission field if there ever was one.

On the West Coast we have special work among Chinese and Japanese people, a work of vast importance. And in the large cities from Maine to California we are ministering, as extensively as personnel and means will permit, among bilingual groups—Roumanians, Hungarians, Czechoslovaks, Scandinavians, Poles, Latvians, Estonians, Italians, Portuguese, Ukrainians, and Russians. Among these people is the growing edge of the church, and wherever the growing edge of the church is, there is the mission.

Turn other pages of the book and we shall find that a substantial missionary work is being done in our Christian centers in Phoenix, Boston, Philadelphia, Cleveland, Denver, Indianapolis, Chicago, and in many other cities and towns across the country. Through kindergartens, Christian teaching, organized play, personal counseling, preaching, and in numerous other ways, the Christian gospel is influencing the lives of thousands of people whom the churches would not reach in any other way. Here is an excellent example of the growing edge of the church in Mission Field: U.S.A.

Then there is a vast area of Christian service which was brought to our attention in a special way during our Churches for New Frontiers campaign. We generally speak of it as church extension. Here, of course, is precisely what we mean by the growing edge of the church, or planting the church where it is not now planted. For an exciting revelation of what already has been done in this area of Christian missions, go to Phoenix, Ariz.; to San Francisco, Calif.; to Buffalo, N.Y.; to Levittown, Pa.; go, indeed, to scores of cities and towns of Mission Field: U.S.A. Over and over again you will find growing congregations worshipping in attractive new buildings. You will find Sunday school classes and youth groups on the march, heads erect and faces forward, moving steadily toward tomorrow.

What more can we say? Space would fail us to tell of our American Baptist ministry to people in trailer courts, among migrants, among foreign students studying in the United States, and among other groups. Surely it would fail us to tell of what areas of life remain almost untouched by the gospel of Christ—race relations, organized labor, and the sixty million of our fellow Americans who do not belong to any church. All these are parts of Mission Field: U.S.A.



Service at First Baptist Church, Kansas City, Kans., when Paul T. Losh was installed as president of Central Baptist Theological Seminary, Nov. 16, 1956

Investment for Tomorrow

If American Baptists are to have adequate leadership for tomorrow, something must be done now. We must invest for tomorrow—in our colleges and seminaries

By LESTER C. GARNER

THE AGE OF YOUTH is one of climbing and searching for tomorrow. It requires many important and lifelong decisions. At summer camps, in Baptist Youth Fellowship meetings, and on college campuses young people are choosing Christ as Master of their lives. Many are dedicating their lives to service in the church vocations. Many more must make this same commitment if the needs of Christ's church are to be fulfilled.

Others are saying, "I hear God's voice calling me to service as a Christian engineer," a Christian teacher, a Christian secretary, or a Christian political servant. Many more must hear this same "still, small voice" if our nation is to solve its domestic problems and assume its responsibility as a world leader guided by Christian love.

The church has a stewardship to the youth of today. We are living now in yesterday's tomorrow. How shall we provide for today's tomorrow? The American Baptist Home Mission Societies and the Board of Education and Publication are assuming leadership in planning for tomorrow through mission schools, academies, junior and senior colleges, training schools, and seminaries. However, they look to the 1,500,000 American Baptists for their prayerful and financial support through the annual America for Christ Offering. The goal for this year's offering is \$400,000, which is one-fifth of the yearly operating budgets of these boards. Each one of us—child, youth, adult—is being challenged to "invest in tomorrow."

Nearly two thousand persons are studying for some

church-related vocation each year in the ten American Baptist seminaries and two training schools which are located in the United States. The need for greater support of these institutions cannot be denied in view of the birth of many new churches and the growth in church membership. The modern church demands a high caliber of leadership, which calls for larger faculties, improved libraries, and closer field-work supervision in our seminaries. Superior training must be made available to those preparing for the pastoral and Christian education ministry in every area of the convention. Each church shares in the responsibility for training its own future leadership.

The Board of Education and Publication gives continued support to all the seminaries. The board's concern for these schools can be illustrated by its involvement this year in the life of Central Baptist Theological Seminary, Kansas City, Kans.

The inauguration last November of Paul T. Losh as president climaxed a series of conferences designed to clarify and underscore the relationship of the seminary to the American Baptist Convention. Founded in 1901 as an area institution, Central Seminary received the majority of its board and faculty leadership and student body from members of American Baptist and Southern Baptist churches in the Kansas-Missouri area. With the desire to clarify the seminary's relationship, the rising costs of conducting a seminary and the need to expand its enrollment and facilities, Central's board of directors voted in May to be aligned officially and solely with the American Baptist Convention. A survey conducted last

spring by the American Baptist Board of Education, at the request of Central's executive committee, indicated one of the greatest needs to be the development of approximately \$175,000 annually in current support from American Baptist sources. It indicated the need also for the development of other support to provide an adequate operating budget; construction of a library building and additional housing; and a vigorous recruitment program of American Baptist and other students from the Northern, Southern, Eastern, and Western sections of the United States.

BEFORE his election as president of Central, Dr. Losh served as professor of Christian education at the seminary and as director of Christian education for Kansas. He is a graduate of Ottawa University and of Central Seminary and holds a doctor of philosophy degree in education from the University of Colorado.

In his inaugural address, Dr. Losh stated that Central Seminary is basically a graduate school of theology. Its major purpose is to train well-qualified men and women on a college-graduate level for the pastorate, for mission service, and as directors of Christian education.

To accomplish this purpose, which is expected to result in accreditation in the near future by the American Association of Theological Schools, plans are under way to concentrate, rather than spread, Central's resources. Admission standards will be raised and a higher level of academic excellence will be established.

At the inaugural convocation, Richard Hoiland, executive secretary of the Board of Education and Publication, stated that by its strategic location in "the heart of America," Central plays a key role in meeting the needs of American Baptist churches in the Central states. He also explained that, like Crozer Theological Seminary, Chester, Pa., and other schools, Central can provide academic preparation for Southern Baptist ministers from within its American Baptist framework.

Dr. Hoiland stated that Central has received more financial support from American Baptist sources than any other seminary. Such gifts to Central since 1920 have totaled approximately \$1,500,000 for current support and capital development.

In order to implement the new plans and carry out a dynamic public-relations program, Gordon E. Smith was secured as public-relations director. On January 1, Mr. Smith came to Central from Berkeley Baptist Divinity School, where he had served as assistant director of public relations for four years.

Your gift to the America for Christ Offering is an investment for tomorrow because it helps to train ministerial leadership on the home-mission field and in all our seminaries. But although providing for a trained ministry is generally accepted without doubt, a generation ago many persons still questioned the relevance of the church's concern for providing a college education for its young people.

SUCH A QUESTION can be answered unequivocally today by pointing out that the most important role of the Christian college is to help young people to discover the truth that is found in the revelation of God in Christ, and to see the implication of this truth for their own lives.

History and tradition have brought the church to its present state of involvement in higher education, from which we dare not retreat, either by intent or by neglect. John O. Cross, chairman of the commission on Christian higher education of the National Council of Churches, made this point clear in a statement to the Russian clergymen visiting the United States in 1956, when he said: "The history of our nation shows that it was the Christian church which lighted the lamps of learning on this continent. . . . Of the first 118 colleges established, 104 were church colleges founded with a distinctly Christian purpose." Today, 835 institutions



E. Fromm, chairman board of directors, inducts Dr. Losh as fifth president, Central Baptist Theological Seminary

February, 1957



Ronald V. Wells (left) talks with student cochairmen of Christian Emphasis Week, Sioux Falls College, S. Dak.



President Reuben P. Jeschke, Sioux Falls College, presents ten-year development program at assembly-for-action banquet

of higher learning in the United States are affiliated with some branch of the Christian church. These institutions enroll about 40 per cent of the college and university students.

Dr. Cross stated that the first settlers of America made education an intimate part of the religious movement. Their interest in Christian education grew out of their conviction of the sacredness of personality and the importance of a culture which would promote its growth and development. We still believe that today. Maintaining the same high standards of scholarship as the state and independent universities, the Christian college also assumes responsibility for securing the commitment of the students to a Christian discipline of life. And in the Christian college all subjects are taught in relation to that perspective.

American Baptists are profoundly interested in higher education, not only to provide a trained "professional" leadership for the church, but also to provide the church with Christian lay leaders who understand the church's rightful role in today's world. Christian higher education is, therefore, a ministry to the individual receiving the education as well as an investment in tomorrow's leadership in all areas of life.

TOMORROW'S TIDAL WAVE of college students (which by 1970 is expected to double the number of students now enrolled) requires financial stability and expansion of the facilities of all colleges and universities—church-related as well as state and private. Like the thirty-two other American Baptist colleges and universities, Sioux Falls College in South Dakota is facing this problem.

At the school's request, the Board of Education and Publication worked with the administrative staff and trustees to determine its exact needs and formulate a definite program for meeting those needs. To ascertain the facts, a comprehensive survey was conducted under the leadership of Paul C. Carter, director of the department of public relations, who was assisted by five other staff members in various phases of the study. The findings indicated the tremendous needs ahead if American

Baptists are going to face up to their responsibilities for Christian higher education in the five states served by this college—North Dakota, South Dakota, Nebraska, Minnesota, and Iowa.

At a special assembly held November 30, a ten-year development program was outlined by President Reuben P. Jeschke, which includes constructing two new dormitory units, a classroom-auditorium building, an athletic playing field, and additional faculty housing; increases in faculty salaries, a 40 per cent increase in enrollment, and the securing of regional accreditation. Approximately a million dollars in capital funds must be raised over the next ten years to undergird this program.

INVESTMENT in tomorrow requires more than just financial resources. It is also necessary to have dedicated persons who will devote their time and abilities to give leadership to a college support program. To that end Sioux Falls College has organized a laymen's development council, consisting of fifty leading business men within the five-state area. A similarly effective group of leading citizens in the Sioux Falls community is known as the Sioux Falls advisory board. The board of trustees has been reorganized under the name of the "Midwest Baptist Education Society," which has official representation from the five participating state conventions and the Baptist Board of Education and Publication.

Grants-in-aid are made to colleges by the Board of Education according to need and as generously as its budget will allow. In addition, eighty student scholarships are awarded through the Student Aid Program, to young men and women of exceptional talent and ability who would not otherwise be able to attend college. Twenty per cent of the board's budget comes from the annual America for Christ Offering.

What American Baptists desire for our own young people is also desired for the youth of the world. Our educational evangelism reaches into Latin America through the American Baptist Home Mission Societies, which share the America for Christ Offering with the Board of Education and Publication. Your America for Christ gift is your concern for tomorrow's world.

As I See The Mission Enterprise

It is the spearhead of all the great humanitarian efforts, the dynamic by which people by the thousands are being rescued from the darkness which engulfs them

By ELBERT E. GATES, JR.



NOT UNTIL 1956 had I ever seen a foreign-mission field. I shall not soon forget the stirrings of my heart when, embarking on my world trip, I wondered whether the experience would strengthen and inspire me, or would bring me back disillusioned, confused, or even disgusted. A pastor tends to idealize missions. As he encourages his people to give faithful support, he has no alternative. People will not respond generously and wholeheartedly to programs about which there is uncertainty and doubt. Now I was to see the enterprise face to face. Would I be expecting too much? Could the mission program possibly be all that I had thought it to be, and caused others to think that it was?

For this reason, I arrived almost fearfully in Calcutta. The next day I was to have my first look at a Baptist mission field in Bengal-Orissa. I shall never forget that visit. What I saw with my own eyes not only came up to expectation, it far exceeded my expectation. I was ashamed to think I had even wondered. From the time I met Glenn Hill in Calcutta until I said good-bye to Bill Hinchman in Tokyo on the homeward journey, my visit to India, Burma, Thailand, Hong Kong, the Philippines, and Japan was one of constant revelation, pleasant surprise, and the discovery of real achievement, some of it heroic. The danger is not that we oversell our mission program; rather, the danger lies in the fact that we are not aware of how effective and dynamic the program really is.

My first vivid impression came as the result of a fortunate scheduling of the journey. Before arriving in Calcutta, since I was traveling from west to east, I had an opportunity to see firsthand the Mohammedan and Hindu worlds. Impressed by much of the grandeur and beauty which has been created within these religious cultures, notably in the mosques and the temples, I also was depressed by the sights that I saw, by the circumstances in which people had to live, largely as a result of religious belief and superstition. I saw people whose faces were blank. I saw people groveling in the dirt, illiterate, devoid of all standards of home and family life, completely incapable of engaging in any kind of worthy living.

This came to a furious climax when I reached Benares, the sacred city of the Hindus. Certainly, if the Hindu culture could do anything for humanity, I would see it exemplified here. On the contrary, perhaps at no

other single place in the world did I find life at a lower level. It was obvious that in this section of the world, humanity suffers terribly because of the religious captivity into which it is born, a captivity which is utterly incapable of nurturing and dignifying life.

And then I arrived at Bhimpore in the Bengal-Orissa field. My first contact was with the boys' school. The student body had lined up in front of the school as a gesture of welcome. To see their faces, to look into their eyes, to respond to their smiles was literally to be in a different world, even though geographically I was in the same world, the same section of the world. What was the difference? It is the difference that takes place in a room at night when the light is turned on. These boys had been given a light, the light of Christ, and it made a difference!

This glaring contrast continued wherever I went, and thus one of my greatest fears was allayed. Suppose there had been no difference! Suppose that people left to Hinduism, Buddhism, animism were just as well off! Could I continue to justify the program? Should any of us continue to justify the program?

THE SECOND IMPRESSION was that of outstanding quality in our missionary personnel. I doubt that there is any single group of people at work in the world today who better exemplify a nobility of life or a deeper concern for the needs of others than our missionaries. They are a thoroughly dedicated group of people whose only desire is to share the Good News. They perform their duties effectively and well, sometimes at great personal sacrifice.

I was pleased to discover that they feel the denomination is squarely behind them. Sometimes I had wondered if this were the case. I was also pleased to discover that they feel the Foreign Societies to be generous and understanding and fair in their dealings with them. Some inequities exist which will be corrected, but, without exception, our missionaries feel they have strong backing both through our earnest prayers and through our material gifts.

Often I found missionaries so committed to their tasks, they were seriously overburdened. It is difficult to serve in an area where, after you have done your best, there is still much that is left undone. The tendency is to over-

burden oneself in order to cope with the situation, and this was not unusual among our missionaries.

They were often overburdened financially because of their spirit of dedication. Again and again I found missionaries personally assuming support of worthy young people who otherwise were without any means of help, particularly in securing an education. They said they could not live with themselves and see worthy young people denied. Surely it causes those of us back home to re-examine our stewardship.

Still thinking of our missionaries, I came into a new understanding of the value of letters and packages. I sat with the Don Crider family in Kutkai, a lonely station located in the Kachin Hills near the border of China, seven hundred miles back in the mountains from Rangoon, and watched the family open a package which I had brought them from home. I wept when I beheld the unspeakable joy that was theirs. And they appreciate gifts which come, not only for their own personal use, but for the work as well—old Christmas cards, clothing, instruments, almost anything.

Our missionaries are as dedicated and devoted a company of people as I have ever seen. Their integrity, their ability, their effectiveness is beyond my power to describe. All I know is that after having lived with them, prayed with them, talked with them, I have returned to my own work an inspired person, grateful that so many wonderful people have heard the call to go to the uttermost parts of the earth with the gospel.

A THIRD IMPRESSION is that the strategy of missions over the years has been sound and good. Do not let anybody tell you it is not evangelistic. The one great consuming desire on the part of all our missionaries, without exception, is that people shall come to know Christ. A vigorous and heart-warming message is being proclaimed. As Baptists we stand at the very top in the matter of results.

However, we have been wise enough not to limit our ministry to preaching. When we have sought to establish schools, this policy has been good. It is in the spirit of Christ to rescue people from the darkness of illiteracy and superstition. As people have been released from their imprisonment, sometimes the results have been startling. One has only to look at many of the nationals who have since become leaders to realize this.

When we have sought to establish a healing ministry, this, too, has been good. Again it is in the spirit of the Christ. People who are tormented and wracked by suffering and pain, by malnutrition and uncontrolled disease, can never gain the fullness of life which God intends. Many brilliant chapters have been written by our program of medical missions.

We have also been wise to found churches, and as quickly as possible make them indigenous and self-supporting. It is not enough to win people to Christ, to educate them, and then leave them to find their own way in a culture foreign to the spirit of Christ. The nurturing process must go on, and it can go on only as a fellowship is established to which particularly the young people can be attached, and in which they can find their common life in the spirit.

Having said all this, I am also firmly of the opinion

that the day has come when our missionary service must be enlarged. What we are doing is fine, and it is being done well. I am also concerned about what is being left undone, because our strategy has not called for it. The mission enterprise needs to find a new cutting edge, and I am glad to discover that our Foreign Mission Societies are alert to this need and are making brave and creative attempts to meet the new day.

To my way of thinking, the new cutting edge can be found in a concerted approach to the major religious cultures of our day. We have to admit that our greatest gains have been among the animists and the outcaste groups. Very little impact has been made on the strong, organized religions such as Hinduism and Buddhism.

And yet, with the rise of new opportunities for education, for travel from one country to another, there is great unrest among the younger generation within these religious cultures as they find themselves unable to reconcile their religious superstitions and beliefs with truth as they have come to know it. Thus, among all these major religions, I discovered a large segment who call themselves "enlightened," who are breaking away in search of truth wherever it is to be found, whose minds and hearts are open.

What a day for a Christian witness if we are wise enough to handle it properly! The approach cannot be direct in the sense that we are seeking to convert them. They will have none of this: However, the approach can be on the basis of friendly contact, building bridges of understanding, and who knows what the eventual result will be as these friends come into personal contact with the power and majesty and truth of the gospel!

IN RETURNING HOME, I find that my greatest single impression is that the world is a hopeful place. I say this in the face of the terrible headlines which, if they are true, can plunge the world into a catastrophic war even before this article can be put into print. However, people at heart in all the nations are friendly, and want to live in peace with their fellow men. If war comes, it will not be because the people have precipitated it.

Backing up this great fundamental desire among the rank and file of the peoples of the earth are great constructive forces at work in all parts of the world, and in the very forefront, I am glad to say, is the Christian mission enterprise. It is the spearhead of all the great humanitarian efforts. It is the dynamic by which people by the thousands are being rescued from the darkness which engulfs them, and lifted into the beauty of life which is in Jesus Christ.

The present-day missionary movement is a bright spot in an otherwise dark and fearsome time in human history. As for me, after seeing the work firsthand, I am convinced more than ever that it must have the best and the most of whatever is within my power to give for its support. Let this work fail, and overnight the world will become a place that is completely hopeless. Let it flourish and grow, and the world will be made into the kind of place God intended it to be.

For the darkness shall turn to dawning,
And the dawning to noonday bright,
And Christ's great kingdom shall come on earth,
The kingdom of love and light.

The Signs of the Times

Revolutionary forces in our day impinge on every aspect of our Christian world mission. What are these forces and what is their meaning for American Baptists?

By DANA M. ALBAUGH

JESUS was conversing with the Pharisees and the Sadducees. Evidently they wanted a dramatic demonstration of power—a sign from heaven. Jesus answered them, “When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring . . . ye can discern the face of the sky; but can ye not discern the signs of the times?”

One is reminded strongly of these words when he considers today's world. Technological advances are beyond the capacities of most men to grasp. Last summer a nuclear bomb exploded that wiped out an entire island. An atomic-powered submarine ranges the oceans. As I write this, it is announced that a rocket has traveled 125 miles into outer space.

Do we have the foresight and the discernment to read the signs of the times in spiritual terms and to relate them to the revolutionary days in which we live? To do so, we must evaluate the forces impinging on the Christian world mission; we must be aware of the changing environment for the world mission; we must see the new trends in the world mission; and we must meet with decision the emerging problems in the world mission.

The rise of nationalistic feeling in Asia and Africa influences every major international decision. We are likely to forget the strength of these forces. Let us remind ourselves of some of the areas which have become politically independent since the close of the Second World War—India, Burma, Philippines, Egypt, Indonesia. The end is not yet—the strivings for political independence are on the increase. The mere mention of colonialism and political imperialism raises the blood pressure of Asian and African leaders to dangerous heights. It is in this highly charged atmosphere that the world mission of the church must be carried forward.

No longer are three-fourths of the people of the world content to live as “have nots” while the other fourth live as “haves.” The striking contrast in the standard of living in the United States, when compared with Asia or Africa, has become a focal point of misunderstanding. It used to be that one-half the world did not know how the other half lived. No so today. Everywhere, like dangling prizes, the better life is urged.

I was in Africa in 1954. Speaking of this sharp contrast, an African pastor said, “We would not ask for automobiles or refrigerators or air conditioners or even radios; but, how can we have shoes to keep filaria from bringing disease to our bodies, sewing machines to make the Western clothes now demanded, bicycles to save us walking long weary miles in the sun to visit churches,

and mosquito nets to reduce the death rate from malaria among our children?” On this new frontier of economics Christianity comes face to face with communism's glib promises of the better life.

The specter of racial discrimination haunts the missionary witness abroad. Here again, we must read the signs of the times. We Christians recognize the competency of each individual before God, whatever the color of the individual's skin. But actions speak louder than words. The fact that white Boy Scouts will not march with Negro Scouts in a Southern city is given top headlines in Asia. The armed guards stationed to prevent racial disorders at the housing project in a Northern state become symbols abroad and are interpreted as representing our basic concepts. No issue abroad is more compelling than the desire of peoples of darker skin to dissolve every line of discrimination based on color.

THE REVITALIZATION of national religions is another of the great forces which confront the overseas mission today. Ancient religions closely entwined with local cultures are making strong bids to keep their grip on the missions of Asia. Read the descriptions of the great Buddhist Congress held in Rangoon in 1955–1956. Study recent Hindu pronouncements on the dangers to local cultural life from the infiltration of alien religious patterns. Pause to reflect on the unification of the Moslem world in the face of political and religious penetration. This new interest in ancient religions is one of the signs of the times. The program of the Christian church must be shaped to meet it by a wider understanding of the basic tenets of these faiths, and by the testing of the validity of our own religious experience.

But let us turn to the reasons why these trends now have such an important relationship to the overseas task of the church.

The world is a neighborhood and geographical barriers are vanishing. A letter mailed in Europe arrives in New York only two days later. A football game broadcast in the United States is heard over the community radio in an inland village in Japan. Over the radio a small boy in Southeast Asia hears a children's program and rides off on a stick, shouting in a delightful Filipino accent, “Hi-ho! Silver!”

Transportation makes the world a neighborhood. Within a few hours planes leave the International Airport at Idlewild, New York, for Tokyo, Stockholm, Frankfurt, Capetown, Calcutta, and intermediate points. No major center is more than seventy-two hours away.

In many countries the railroad age has been completely by-passed for travel by plane.

Christians today are cast in the role of world citizens. We work with a multitude of national and international organizations whose setting is the world scene—the International Missionary Council, the World Council of Churches, the Baptist World Alliance, the United Nations. This year over thirty-six thousand students are studying in American universities. Eighteen thousand United States students are studying abroad this year.

The world is at our doorstep and we are on the doorstep of the world. There was a time when we could draw a cloak of isolation around us. But no more. The United States is a world power.

But why mention these developments? If we read the signs of the times we shall recognize that the plane that leaves Idlewild can carry the messengers of the gospel. The airwaves can spread the eternal words of truth. The printed page can be the light of the world to a literate people. The witness in our homes can give the foreign student a proper perspective on American life. The economic resources which we hold in our hands do not necessarily need to build military power alone. They can feed and clothe the hungry and the impoverished of the world—the millions who have only one real meal a day and who live on a caloric level of twelve hundred to eighteen hundred, compared with our luxurious thirty-two hundred.

BUT we may well ask: What is the import of all this for American Baptists?

Under the impetus of these fast-moving events the missionary is being cast in a new and, in some respects, a more important role. He must be a specialist in some aspect of life which will contribute to the total Christian program abroad. He must understand thoroughly the political, social, and religious forces with which he must work. He must be content to be a spiritual adviser, rather than an aggressive administrator. He must encourage and train and inspire national leadership. He must lead in church building, evangelism, literature programs, agriculture, but always with the thought that his prestige will decrease and the prestige of those he serves will increase.

Mission boards must continue to be in the forefront in transferring administrative leadership to national field bodies. Baptist conventions and associations abroad are growing in power and responsibility. These organizations are assuming increased authority for the formulation of field policies, for the development of projects, for the requests and assignment of missionary personnel. In many areas where missionaries can no longer be sent, Christian nationals are doing valiant work in holding church life together. Truly we can be proud that we walk with capable national leaders in a fellowship of faith.

Does all this mean the missionary is no longer needed? Every national trained to assume increased responsibility releases a missionary for another creative spiritual task. For every door that seems to close in one area, another under God's providence opens with increased opportunity. One needs only to mention the expanding witness in the Belgian Congo, Thailand, the Philippines,

Hong Kong, Okinawa, and the scattered Chinese communities in Southeast Asia.

The message of God's love for today's world implies adaptation and change in its method of proclamation to meet the needs of each new day and generation. As governments and social agencies take more responsibility in the field of education and public welfare, the program of the churches must be flexible, adaptable, mobile, experimental, with an ability to conquer changing conditions with the eternal verities of the gospel.

IN MANY LANDS Baptist forces are small in the face of tremendous problems and need. The same is true of other denominations. As we measure the opposition of sin, secularism, materialism, militarism, and communism, the total Christian forces appear pitifully weak. Were it not for the eternal promises of God, the task would seem hopeless.

Thailand has a population of approximately twenty millions. There are not more than twenty-five thousand Christians in all Protestant denominations in this Buddhist stronghold. The Christian forces through their very weakness must stand together. Yet, cooperating in the Church of Thailand or through the National Christian Council, they represent a strength far out of proportion to numbers. To say American Baptists must bring their witness to bear in the ecumenical movement does not mean that we give up Baptist distinctives. Rather, in these wider circles, we must share truth as we see it.

Pressing new problems are confronting the Christian church. He who would lead religious thought both in America and abroad must share in the responsibility for shaping the future. Of course, the well-recognized patterns of work must continue wherever possible—schools, hospitals, churches. But some new urgencies are upon us.

In a day when in the United States we enjoy unparalleled prosperity, Christian forces abroad are confronted with pressing problems. Millions are refugees, displaced with no home to call their own. The population of Hong Kong has increased by at least one and a half million refugees from Communist China in the decade since the close of the Second World War. The Korean conflict left six million without homes. The Arab-Jewish conflicts have made millions of Arabs refugees, and thousands of Jews seek a haven in Israel from the North African conflict. Each night sees hundreds crossing from East Berlin to West Berlin. In Burma thousands of homes and hundreds of churches have been utterly destroyed in a devastating civil war. Today thousands of victims of communistic oppression are streaming over the border from Hungary into Austria.

This does not appear to be a temporary problem. These people are like leaven. Many are Christians. Scattered to new geographical areas, with limited financial help and support, they start new congregations and before long a church has been dedicated. It is a thrilling story—the spread of the gospel by dispersion! Do we read the signs of the times and are we alive to the possibilities even in a day of unrest and tragedy?

Individuals come and go—important as they may be. But the church, God's instrument for calling together the faithful, represents the permanent frame in which



One of the signs of the times in Africa—students at Sona Bata, Belgian Congo, getting ready for a brighter tomorrow

worship and witness must be placed. New areas are calling for churches. Often just by provision of cement for a floor or iron for a roof, enough help can be given so that a congregation can with its own hands build a permanent building. Strengthening the whole life of the church in evangelism, in worship, in stewardship, in lay organizations, must be a primary objective of the Christian world mission in this day.

ALL THIS requires new understanding among the churches of America. Are American Baptists willing to give increasingly of resources—not to missionaries, not to specific projects, not to designated objectives, but for the churches abroad, to be used by national leaders according to the pattern which under the guidance of the Holy Spirit they may determine to be most effective and necessary for the area? The easy answer is, "Yes!" This is a matter of future relationships which strikes at the heart of administrative policies for the work abroad and promotional patterns of giving at home.

There are thrilling new programs in which American Baptists are taking leadership. Visit the Immanuel Church in Rangoon, Burma, which ministers to four congregations and five language groups—an inner city ministry in a cosmopolitan Oriental setting. Have a part in the recently constructed student center at Iloilo, Philippines, with its wide service to an area where ten thousand high-school and university students are concentrated. Visualize a Christian center program with a varied ministry in the crowded Chinese section of Bangkok. Share in the stewardship program of the Indian churches, or the Christian home and family life program in Burma. Distribute Christian literature produced in many languages from a specially equipped van. Minister to the sores and ills of a non-Christian village from a mobile public health unit. Participate in

starting a new Christian college on a work camp basis in Assam, or an agricultural project in the hills of Burma, or a social center which ministers in terms of Christian concepts in the crowded industrial areas of Tokyo. Help to open new areas for evangelism among tribal peoples in Burma with whom the gospel has scarcely been shared. These things American Baptists are doing.

Two years ago, when I was in the Congo, an incident happened which will always remain with me. It was in the village of Sala in the Vanga field. Years ago as a missionary I had seen two boys from that village come to enter school—the first of their tribe. Nearly thirty years had passed by. Now more than a thousand Christians were crowded into a temporary building with grass roof, mud walls and floors. There were speeches of welcome—then a special anthem evidently written for the occasion. With the African love of dramatics, it was the story of the lost sheep. One could hear the counting—70-80-90-91-92-99—then the mournful "but one is lost." Suddenly there was a "ba-a-a" so realistic I thought a lamb had wandered onto the church veranda. Then over the open wall of the church climbed a little African boy. The choir broke into a song of triumph—95-96-97-98-99-100. "The lost is found! The lost is found!"

Many times I have thought of that boy. Will he be lost in the changing culture, as he moves from the old rigid tribal society with its taboos into the age of technology and atoms? To what can he cling but a personal faith? How will he hear unless messengers be sent? Programs are excellent, strategy is essential, social outreach is a "must" in today's world. But the signs of the times still point to dedicated personalities, redeemed by the power of God and committed to his service as the only real answer to the needs of a troubled world. We can discern the face of the sky, but can we read the signs of the times?

IN THE PAST TWO YEARS the Protestant churches of the United States have been concerned with three major areas of race relations: (1) desegregation within the churches themselves; (2) desegregation of the public school; and (3) desegregation of public transportation.

These concerns are not new. In 1946, the Federal Council of Churches renounced "the pattern of segregation in race relations as unnecessary and undesirable, and a violation of the gospel of love and human brotherhood." In 1954, the decision of the United States Supreme Court regarding the elimination of segregation in the public schools, and the violent reaction to the decision which occurred in some areas in the South, served to focus and deepen the concern of many Christians and churches about justice in race relations in general and the elimination of racial segregation in particular.

The positive way of stating this goal is that all persons who accept Christ as Lord and Master, as well as the doctrinal standards of their denomination, ought to be invited to participate in the life of the denomination and of the church. Such inclusive service, without regard to race, includes church membership, Christian fellowship, opportunities to worship, the availability of the services of the minister, the use of the educational and welfare services of the churches, and employment opportunities in the churches on the basis of character and ability. Approximately twenty denominations have recommended this type of service to their regional organizations and churches. In the past year the General Assembly of the Presbyterian Church, U.S.A., and the General Assembly of the United Presbyterian Church have reaffirmed this position. Also the Methodist Church, the African Methodist Episcopal Church, and the United Lutheran Church have adopted policies taking such a position.

Many denominations are moving to implement this position by eliminating segregation in denominational organizations, and by holding national meetings only in those places where they can be held on a nonsegregated basis. The Presbyterian Church, U.S.A., is working to integrate synods which heretofore were racially segregated. In July, 1956, it was reported that the integration of the Midsouth Synod, white, and the Blue Ridge Synod, Negro, of the Presbyterian Church, U.S.A., is expected to be completed by 1957. The Texas Synod voted in October, 1956, to operate on an integrated basis. Recently, the general board of evangelism of the Methodist Church voted to end administration of its programs on a racially segregated basis and to discontinue its department of Negro work. Last summer, a Negro delegate to the General Council of the Congregational Christian Churches at Omaha, Nebr., was denied hotel accommodations because of race. Delegates to the council not only authorized a court action, but contributed \$500 toward the expenses of the suit.

The departments of social education and action of the several denominations are carrying on intensive programs to eliminate racial segregation in the churches. These programs include the publication of literature and many educational activities, such as workshops and conferences. Two hundred Methodists meeting in a conference on integration at Kansas City, Mo., October 23-24, 1956, recommended that "all Methodist churches should have an 'open door' policy and carry forward a

Race Relations and the

A factual survey of what the churches are doing in the churches themselves, in the public schools

By J. OSCAR

positive program of evangelism, witnessing to the inclusive nature of the gospel directed to all men."

Several denominations are carrying on significant studies of the racial practices in their churches. On November 1, 1956, the Congregational Christian Churches announced a survey to determine how well racial integration practices in the churches measure up to church pronouncements urging integration. In September, 1956, the Disciples of Christ reported that a study of seven thousand congregations revealed that 464 congregations in forty states were racially mixed in some degree. A nation-wide poll of Methodists conducted in the spring of 1956 indicated that "the majority of Methodists think that there should be no segregation of races in the church, . . ."

The crucial point is whether the churches are following the policy recommended by their national leadership. Since many churches do not report to their national denomination organizations that they are serving people on a racially inclusive basis, there is no way of knowing the full extent of the movement.

The pattern of racially segregated housing which is maintained in many communities points up a major problem for churches which wish to serve on a racially inclusive basis. The Disciples of Christ survey notes that the questionnaires returned, 30 per cent were from churches located in communities that have residents of only one race. When churches located in this type of community takes the position that they will serve people regardless of race, it is almost impossible for them to implement the position by actually having people of another race as church members or as participants in the church program. So the problem of racial segregation in housing becomes a major concern of the churches.

PROBABLY no question of race relations has currently commanded more public attention than the problem of desegregation in the public schools.

Any assessment of the problems in the schools presents a mixed picture. In border states such as Delaware, Maryland, West Virginia, Kentucky, Missouri, and Oklahoma, a number of cities and smaller communities have successfully desegregated their schools. On the other hand, many states have been recalcitrant. Individuals, as well as groups, have employed economic pressures in the endeavor to maintain the segregated pattern of education. Nor can we fail to remember with shame the violence which broke out in several communities.

the American Churches

*are doing toward desegregation within
schools, and in public transportation*

OSCAR LEE

The churches have considered school desegregation, not as a regional problem, but as a national problem, in which all citizens of the nation have a responsibility. Therefore, many church organizations, national, regional, and local, in the South as well as in other parts of the country, supported the May 17, 1954, decision of the United States Supreme Court. They believed it to be "a milestone in the achievement of human rights, another evidence of the endeavor to respect the dignity and worth of all men."

However, by late 1955, when in many communities opposition to the decision was at its height, it was not easy for many regional and local church organizations to stand by their support of this decision. And yet they did. I know of no instances where such action of support was rescinded. However, the fear of economic sanctions appears to have been as effective in silencing many church members as it has been in silencing the members of many other community organizations. The result has been that the minister often found himself standing alone. In this climate of opinion it is reported that at least ten white ministers were forced to resign.

In several Southern states economic sanctions in the form of loss of jobs, the refusal to supply products needed in retail business, and the denial of crop loans, were applied against many Negroes and a number of white persons, because of their beliefs about race relations. Often these people looked to the pastors of their churches to aid them in their time of difficulty. This was particularly true of those who needed food, clothing, and shelter because economic sanctions had been applied against them. Many churches and several denominations were able to aid in this situation by making money, food, and clothing available through pastors of churches in the areas of need. Many nonchurch organizations interested in human welfare also rendered much service in this respect.

Many ministers have been courageous in standing up for obedience to the law, for the preservation of the public schools, and for the elimination of segregation. Unfortunately, a large number are silent. And regretfully it must be admitted that there are a few ministers who have supported the White Citizens Councils, the segregationists, and even mob action. Also there is evidence that the White Citizens Councils and the Ku Klux Klan have made systematic efforts to influence the membership of the churches. Probably they can be credited with considerable success in silencing people, so that their organizational activities can be carried on with little opposition.

An article entitled "Henderson Pastor's Diary," not only tells of the courageous action of ministers in that city, but presents many of the pressures which operate in a tension situation. At the time of the disturbance over school desegregation in Sturgis and Clay, Ky., a determined effort was made by the people of the White Citizens Council to organize a boycott of the Henderson, Ky., public school, which had already been integrated for a period of three weeks. Through mass meetings, in which methods of mob psychology were used, pressure was exerted to prevail upon parents to keep their children out of school as a protest against the integration plan. The Henderson Ministers Association took a firm position against this movement. The ministers appeared in a body at a mass meeting sponsored by the White Citizens Council, at which the president of the Ministers Association spoke against the boycott. It was the only organization in the community which opposed the boycott.

THE STRUGGLE to end segregation in public transportation has also been of wide public interest. What happened in Montgomery, Ala., and in Tallahassee, Fla., is well known. The Montgomery bus boycott, under the leadership of the Negro ministers of that city, was another instance of courageous action. The movement had the support of churches in many sections of the country.

A high point in this situation is the ruling of the United States Supreme Court affirming the decision of a three-judge federal court that an Alabama law and a Montgomery city ordinance are unconstitutional, thereby banning segregation on intrastate buses. On November 15, 1956, it was reported that Montgomery Negroes had voted to end the boycott and return to the buses on a nonsegregated basis. They "further recommended that this return will not take place until the mandate from the United States Supreme Court is turned over to the Federal District Court, . . ." However, alongside these significant developments one must place the disturbing fact that the officers of several Southern states indicate that they would continue to enforce bus segregation laws despite the Supreme Court's decision. Disobedience to the law and disrespect for the courts are dangerous threats to freedom and democracy and to the very existence of the nation.

There can be no doubt that the nation is moving toward the elimination of segregation in every aspect of community life. Within this general picture it can be said that there appears to be steady progress toward the elimination of segregation from the churches. This is particularly true in the Northern and Western states. The challenge confronting the churches is that of making a clear Christian witness in this issue.

The difficulties attendant upon the desegregation of the public schools and public transportation raise many problems of basic concern to the churches. Among these problems are freedom of belief, of speech, and of association; the right of peaceable assembly; obedience to the law; the preservation of the public schools; and the right to petition the Government for the redress of grievances. In a very real sense the attainment of civil rights forces the churches to be concerned with the basic problems of civil liberties.

Among the Current Books

LAYMEN AT WORK. By George Stoll. Edited by Albert L. Meiburg. Abingdon Press. \$1.75.

Mr. Stoll, an oil-company executive, is a Christian layman who desired to put into practice the teachings of Jesus as recorded in Matthew 25:1-46. In 1941, the opportunity came when he was elected chairman of The Laymen's Committee on Institutions, Louisville. Dr. Meiburg relates the remarkable results of Christianity in action as planned, lived, and executed by Mr. Stoll and his committee of two hundred members. They first prepared themselves spiritually through private and group worship, meditation and prayer. Then they drew up a rigid code of ethics, vowing to keep trusts and confidences; to be constructive and not critical of institution heads and institutions; to offer their services sympathetically and willingly to individuals; and to promote public, community, civic, state, and federal institutions. They turned to jailer and jailed, prosecutor and prosecuted, court and criminal, teacher and pupil, management and labor, rich and poor. How they worked and what methods they used are clearly defined in this inspiring volume. The results of their labors surpassed their highest expectations. They helped the antisocial regain his place in society, the chronic offender reform. Corruption in high places gave way to justice and righteousness. The study should inspire laymen to organize for united Christian action in their communities.

THE CHRISTIAN MAN. By William Hamilton. The Westminster Press. \$1.00.

BELIEVING IN GOD. By Daniel Jenkins. The Westminster Press. \$1.00.

These are Volumes 4 and 5, respectively, in the twelve-book series of the "Layman's Theological Library," edited by Robert McAfee Brown. The purpose of this "library" is "to remind the layman that he is a theologian, . . . to cover the main areas of Christian faith and practice," and so interpret that faith that it will become meaningful in the life of twentieth-century man. In *The Christian Man*, Professor Hamilton focuses attention on man's knowledge of himself, and then moves on to observe the distinctive character of the Christian man, which is his unique and revealing relationship to Christ. Christ makes demands upon the individual's

motives as well as his acts, thus increasing his consciousness of sin. But with confession of sin comes forgiveness. How sin and forgiveness operate in the Christian's life, especially in the realm of sex, are discussed at length. The difference forgiveness makes in a man's life gives him a distinctive character. The merits of that character are revealed in man's attitude toward his body. A persuasive defense of sexual purity highlights this discussion. The book closes with an enlightening study of man's relationship to God, as recorded in the opening chapters of Genesis. Dr. Hamilton is a professor of Christian theology at Colgate Rochester Divinity School. *Believing in God* is written by the minister of King's Weigh House Church, London, and part-time teacher at the University of Chicago. In six chapters he discusses "Why Belief in God Is So Difficult," "Can We Prove That God Exists?" "God in Jesus Christ," "Is the Christian God an Illusion?" "Does Experience Vindicate Faith in God" and "Is the Christian God the God for All Men?" Dr. Jenkins does not profess to have a ready answer for the questions he raises. Indeed, he cautions against those preachers who have an answer to every religious question. One is not supposed to claim more knowledge from God than God chooses to reveal. Belief in God has always been difficult, even for those who have lived close to him. But God provides signs of his presence and activities, if one can but discern them as Moses and the prophets did. The source of the meaning of God lies in God himself. It is in Christ that God provides evidence to enable man to discover belief in his Son. The reality of God finds its explanation in the cross and in the empty tomb. While evil is ever present in this world, Christ liberates power, within the individual to master life, and this power proves itself greater than evil. This is a deeply spiritual presentation.

AMERICAN-ASIAN TENSIONS.

Edited by Robert Strausz-Hupe, Alvin J. Cottrell, and James E. Dougherty. Frederick A. Praeger. \$3.75.

This volume is one of the studies of the Foreign Policy Research Institute of the University of Pennsylvania. It deals with the tensions involved in the relationship between the United States and five Asian nations: India, Indonesia, Japan, the Philippines, and Egypt. The point of view is that ten-

sions arise because of incompatible foreign-policy objectives. India's elder statesman, C. Rajagopalachari, recently said, "The great difference between America and India is that the means America is adopting for establishing peace on earth does not appeal to India." India and Indonesia illustrate the temper of neutralism as a generator of tensions. But India has no monopoly on morality in world politics when she carps about the contradictions of Western ideals and policies while rationalizing the power plays of China and the Soviet Union. Our relationships with Japan and the Philippines are different, for there is more cooperation between the United States and these nations. The best the Communists hope for, as far as Japan is concerned, is to neutralize her. There appear to be few unbridgeable rifts in Philippine-American relations. What is written in this book concerning Egypt is good background for the Suez crisis, but the crisis, of course, has given new insights into the situation.

THE MAN AND THE BOOK NOBODY KNOWS. By Bruce Barton. The Bobbs-Merrill Co. \$3.50.

This is a revised edition of two books, *The Man Nobody Knows* and *The Book Nobody Knows*, first published separately, in 1924-1926. Both books became best sellers, both in the United States and Europe. Thirty years ago, these books were revolutionary. They brought "The Master" into the working, social, and intellectual world as a robust leader. "The Book" was interpreted as a guide in everyday activities and spheres of life. This volume is advertised as "a new edition, revised to serve today's need." The revisions, however, are insignificant; they add little to the writings which still need to be applied to life's situations.

UNDERSTANDING AND COUNSELING THE ALCOHOLIC. By Howard J. Clinebell, Jr. Abingdon Press. \$3.75.

This is an admirably well-balanced book. Scientific studies are used, in Part I, to determine what an alcoholic is and to analyze the cause of alcoholism. In Part II the methods of Rescue Missions and the Salvation Army, the Emmanuel Movement, and Alcoholics Anonymous are defined and evaluated without favor or prejudice. The most effective of the three is shown to be the last. Part II reveals the author's thorough and impartial research in his effort to discover truths and appraise fairly the worth of each method. Part III applies the invaluable information disclosed in the previous chapters.

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Ethical problems are reviewed, and difficulties arising from working with alcoholics and their families are anticipated. Theological and personal attitudes of the good counselor are outlined, available resource material is suggested, and basic principles to use in counseling are recommended. The author believes that "the church's most important task" in relation to the problem of alcoholism is prevention. This is one of the sanest, most authentic and realistic approaches to the problem of alcoholism that has come from the press in recent years. It is founded on facts, research, statistics, and sound thinking. Lay teachers, as well as clergymen, may effectively use this guide in counseling the alcoholic. An index further enhances the value of this practical volume.

CHARLES EVANS HUGHES AND AMERICAN DEMOCRATIC STATESMANSHIP. By *Dexter Perkins*. Little, Brown and Company. \$3.50.

Charles Evans Hughes, a leading Baptist layman, was influential in the founding of the American Baptist Convention. He served his country as governor of the State of New York, associate justice of the Supreme Court, was defeated for the Presidency in 1916, served as secretary of state, and then was chief justice of the Supreme Court. He was clearly one of the most eminent secretaries of state. As chief justice he displayed a kind of balance which is characteristic of the best judicial minds. Far removed from a blind adherence to the past, he believed in social progress. He more often wrote the court's opinion when it was moving forward than when it was standing still. He was always a champion of civil liberty and racial tolerance.

PROTESTANT WITNESS OF A NEW AMERICAN. By *Angelo di Domenica*. Judson Press. Cloth, \$2.50; paper, \$1.50.

This is the autobiography of an eighty-four-year-old American Baptist minister, who has labored sixty years in evangelizing Italian-Americans. Born in Italy of Roman Catholic parents, converted to Protestantism by a brother who had returned from America, he came to his adopted country at the age of twenty. He became active in the Italian Presbyterian Church, but in 1896 united with the Baptists, and resigned his shoemaker's trade to engage, for three-fourths less salary, in full-time Baptist home-mission work. From this humble beginning the evangelist pressed into larger fields of missionary advance. This arresting story of progress is marked by hardship, fanatical opposition, financial

difficulties, prejudice, and illness, but contrary winds increased only the fires of evangelistic fervor. One note dominates Dr. di Domenica's outlook: God works in opposition, ill health, accidents, and defeat to accomplish his purpose. This conviction is the strong pulse, beating persistently in every page of the book, making it a living reality. In relating the story of his life, the author records the advance of Baptist home-mission work and pays tribute to zealous, pioneering, prophetic Baptist leaders whose insight and consecration helped lay the solid foundation of our present denominational home-mission ministry.

PUT YOUR FAITH TO WORK.

By *Karl H. A. Rest*. Muhlenberg Press. \$2.75.

The author contends that it is ineffective to admonish church members to attend and support the church unless they comprehend its place, purpose, mission, and teachings. This book, written with discretion and insight, seeks to fill such a need. In simple yet forceful language it reviews the meaning of church membership; the place of the church in society, in the home, and in individual lives; and the church's basic teachings about God, Jesus Christ, salvation, immortality, and faith. The obligations and privileges of church membership are re-examined in the light of the above. The book is thoroughly constructive.

MEETING LIFE ON HIGHER LEVELS. By *Hunter Beckelhymer*. Abingdon Press. \$1.75.

The path leading to daily living on a higher plane is made clear and inviting in these devotional messages based on Philippians 3:12-14 (R. S. V.). The six themes suggested by the texts are "Accepting Oneself," "Focusing," "Forgetting," "Straining Forward," "Pressing On," and "The Goal and the Prize." The author, pastor of a church which ministers to college students, knows how to appeal to the intellectual and spiritual needs of young people. This book is an ideal guide in Christian growth for both young people and adults.

THE CHURCH AND SOVIET RUSSIA. By *Matthew Spinka*. Oxford University Press. \$3.25.

Since the Bolshevik Revolution in 1917, the Russian Orthodox Church has had three patriarchs: Tikhon, Sergei, and Alexei. In these years there is a tragic story of a gradual but inevitable subordination of the church to the state in a manner not only resembling the worst days of czarism but far exceeding them. Tikhon at first refused to recognize the Soviet regime, but

within a year he was seeking ecclesiastical autonomy within the framework of the state. His successor Sergei had to take orders from the state, and Alexei has deliberately made his church a tool of the Government. Early in the Communist regime there was an attempt to destroy the church altogether and to eradicate religion from the hearts and minds of the people. There has been religious persecution in the Soviet Union, despite all declarations of the Communists to the contrary. There is no religious liberty as we understand the term. And what the Communists claim is separation of church and state is a fraud and a delusion. Here is a living illustration of what happens when the church ceases to be the church and becomes an adjunct of the state.

THE PARADOXES OF DEMOCRACY. By *Kermit Eby and June Greenlief*. Association Press. \$3.50.

This book candidly faces the perplexities that individual citizens encounter in a democracy, where success, not the mastery of life, is the order of the day. The paramount question "Can we get along with each other, and the peoples of the world?" is buried beneath the impersonality of machinery and the fear of individual failure. The reign of "liberty, justice, and equality" is made difficult by centralized power, government inquiry, lobby rule, minority and majority group pressure, the intolerance of those who advocate tolerance, automation, and our inability to separate politics from economic power. There is much sane, provocative, and timely material in this book, but it is often buried beneath the authors' prejudices. It is of questionable value to review Dr. Eby's appearance before the Jenner subcommittee, the South Deering dilemma, and the Sacco-Vanzetti case. Prejudice is rightfully condemned, but the following statements of the authors are samples of their own prejudices: "At least working-class leaders have made the attempt at internationalism; the effort itself is more than many clergymen can boast of." Ministers are accused of having prayed "fervently in public for God to get on their side" in two world wars. The authors credit the labor movement for repudiating "the policy of 'mass retaliation' which was thrown to the American public by the Eisenhower Administration under the macabre title of 'The New Look.'" They refer to prohibition as "one of the most foolish pieces of legislation ever put through Congress." Dr. Eby is a clergyman of the Church of the Brethren and professor of social science at the University of Chicago. Professor Greenlief is his assistant.

Partners IN THE BAPTIST WORLD MISSION

Films for Intergroup Relations Programs

ONE OF THE focal points in the current mission-study theme, "Mission Field, U.S.A.," is the problem of intergroup relations. This problem is also a point of emphasis in many churches across the land in February. To assist those planning special programs, the department of visual aids, of the Council on Missionary Cooperation, has made a selection of films with this theme.

16mm Films

We Hold These Truths—A young Negro serviceman, about to embark for overseas, visits freedom's shrines in Washington, D.C., and is saddened at the rigid race segregation he encounters. A challenging film that asks the question, "Do we have the right to call ourselves a Christian nation?" Time, 28 min. Rental, \$8.

The Barrier—Harry Saddler, fine father, leader in his church, staunch supporter of community improvement programs, fights against a much-needed housing project adjacent to his home. His prejudice of these new, less fortunate neighbors is relentless until he is shown the error of his attitude by his own son, and a boy from behind the barrier. An excellent film that shows one cannot be a Christian and be a party to building barriers between people. Time, 30 min. Rental, \$8.

The Stranger at Our Door—A European refugee family settling in the poorer section of a city finds it difficult to make friends. Young Josef, accosted twice by a neighborhood gang, finds a friend in Steve. A film to provoke discussion on what the attitude of America and the church should be toward opening the door of hope to refugees. Time, 20 min. Rental, \$6.

Prejudice—This film shows the effect of prejudice upon the person who practices it, rather than upon the person against whom it is aimed. We see how easily prejudice takes hold of an average American family; how no one is completely safe from it. Time, 58 min. Rental, \$12.

Make Way for Youth—What happens when there are invisible fences in a community? When youngsters from one side of town gang up on those from the other? When religious and racial prejudices prevent friendships and foster hostility? This film tells the exciting story of one community. Time, 22 min. Rental, \$3.50.



Scene from "The Barrier"

Again . . . Pioneers!—A powerful, dramatic story which challenges all who see it to a deeper understanding of a Christian's responsibility to people less fortunate than himself. Time, 65 min. Rental, \$12.

Order films from Baptist Film Library. For addresses, see page 46.

Broadcasting Awards

The giving of awards for outstanding contributions to religious broadcasting, to radio and television stations and programs, will be continued in 1957, according to Frederick L. Essex, director of radio and television for the American Baptist Convention. The awards will be made at the Phila-

delphia convention, which meets May 29 to June 4.

Two awards in the field of radio will go to: (1) The local commercial station in the area of the convention which is making the most wholesome contribution to the religious life of its listening audience. (2) The American Baptist individual who, in the field of writing, producing or participating, is doing the most effective and original job in the geographical area of the convention.

Two television awards will go to: (1) The American Baptist individual or group of American Baptists doing the most creative, original, and effective job of writing, producing or participating in a regular religious television program on the local level. (2) A regularly scheduled religious television program which has made the greatest contribution to the Christian way of life.

The members of the 1957 awards committee are Lee V. Shane, Charleston, W. Va., chairman; Edwin Phelps, Robinson, Ill.; Waldo F. Tucker, San Marino, Calif. Nominations may be sent through March 1 to 152 Madison Ave., New York 16, N.Y.

Man-to-Man Speaker

American Baptists will participate for thirteen weeks in the Man-to-Man television series. This fifteen-minute series, produced and distributed through the Broadcasting and Film Commission, is seen on more than 125 television stations.

Frederick L. Essex, director of radio



Baptist Jubilee Advance committee on publicity met in Philadelphia, Pa. Every member of the committee was present. Facing the camera: Albert MacClellan, of the Southern Baptist Convention, Nashville, Tenn.; George Moll, editor of "Crusader," Philadelphia; W. P. Offutt, of the National Baptist Convention, U. S. A., Chicago, Ill.; Theo Sommerkamp, of the Southern Baptist Convention, Nashville, Tenn. On the near side of the table: J. C. Gunst, of North American Baptist General Conference, Chicago, Ill.; Thomas B. McDormand, of the Canadian Baptist Federation, Toronto; Edith Gettys, of "Crusader"; Faith Pomponio, assistant to R. Dean Goodwin, presiding, director of communications of the American Baptist Convention

MISSIONS



American Baptist commission meets to study broadcasting, films, press relations, periodical publications, and leaflets. Layman C. Stanton Gallup, of Plainfield, Conn., heads commission

and television of the American Baptist Convention, reports that the screening of candidates for the program is being completed.

America-for-Christ Package

America for Christ Sunday will be generally observed in American Baptist churches on February 24. Many weeks of intensive preparation preceded the January mailing of the materials. Folders, offering envelopes, children's story leaflets, coin banks, and calendar inserts were assembled and packaged in advance of the receipt of the orders from the state and city offices. Approximately nine thousand packages were required to meet the needs of the churches.

Missionary Mobilizations

Plans are being completed for two missionary mobilizations—one in Colorado, March 3-13, and the other for a section of Maine, March 31 to April 7. It is expected that every cooperating church in Colorado will participate, and about 140 churches in Maine.

Plans are also under way for missionary mobilizations in the Bay Cities area in Northern California for September 29 to October 6, and in southern Illinois, October 27 to November 1.

These mobilizations are designed to make the fullest use of the missionary's day. The missionary speaks in public schools, service clubs, church group meetings, and at the all-church meeting in the evening.

In the areas that have been visited so far, there have been enough missionaries assigned to cover every church. It is hoped that by taking state after state in this way, the time will soon come when no church will be able to say it has not had a personal visit from an American Baptist missionary. Plans for these mobilizations are being made by Haakon Knudsen, secretary of field activities, in cooperation with state and city secretaries.

February, 1957

Women over the Seas

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

African Baptist Women Organize

By RHODA ARMSTRONG

[Last month these pages told the story of the East Asian Baptist Women's Conference. There the Asian women took the lead in entertaining and in presenting the program. Missionary women were on the sidelines. That day will come in Africa, too, in a not distant tomorrow, for African women are discovering their powers for leadership. Let us go with them to Nigeria.]

WHEN THE INVITATION came from Mrs. Ayorinde, of Nigeria, for the Baptists of Congo to send a representative to a meeting where an African Union of Baptist Women might be organized, we studied our situation. In Congo we have a unique pattern of work for a mission field. Without any thought of an organically united church, the evangelical missions consider themselves one group.

Church membership cards are for the Church of Christ in Congo. We heartily hold and practice all Baptist beliefs, and I am sure that other missions are faithful to their tenets, too, but there is still a very real feeling of unity in Christ. We would not want to draw our women out into a separate Baptist group if, by so doing, we raised any questions. Then too, our Congolese women are not yet organized locally. How, then, would they understand an all-African organization? The last hur-

dle was the fact that not one of our women can speak or understand English. The last problem was resolved by having a missionary (eventually, myself) go with the one woman everyone felt should go—Mama Mattie, nurse at our Leopoldville dispensary.

Accepts Invitation

Mattie Nsingani is one of the first two women in all of the Belgian Congo to receive a government nursing diploma. She is an intelligent woman of fine character, an active Christian leader. She was thrilled at the invitation, but her husband was away at the time and there was need for a prompt answer. She would leave five children behind. A new day is surely dawning for African women. She vouched for his approval. On his return, he was as thrilled as she at the opportunity before her, and happily took on the care of the fivesome for the two weeks.

Very few Congolese women have ever been outside the colony, and there is an enormous amount of red tape to go through to get permission and to obtain the necessary travel papers. Ben Armstrong, legal representative of the mission, called on several government offices, to be met everywhere with courtesy and helpfulness without one difficulty in our way. So it was that Mattie had her passport, visas, and medical certificates in time.



Delegates in Nigerian dress. Front row center: Mrs. G. S. Martin, Southern Baptist Convention, and Mrs. E. Bates, Canada. Mattie is behind Mrs. Bates

Travel and Entertainment

Travel by air was the only sensible way to go. We flew Pan American to Accra on the Gold Coast, spent the night there, and went on to Lagos by the West Africa Air Corporation. There was no trouble about reservations for Mattie, and both nights we were allowed to share the same room.

Southern Baptists were hosts for the meetings, which were held at Ede, a lovely spot much like our summer assembly grounds at home. Nigeria is so thickly populated in that section that we were able to visit a number of mission stations. To Mattie, this observation was a golden opportunity to gain new ideas for Congo's work, new ways of inspiring the women back home to blaze new trails. Her eyes knew no language barriers.

I had a feeling of responsibility for staying near Mattie, because she was the only person there who could not speak English, and none of the others spoke her Kikongo or French. But Mrs. Ayorinde said she wanted Mattie with her—"We'll teach her." They did, too, and Mattie enjoyed every bit of it.

One afternoon, between sessions, we were entertained by "Timi and His Talking Drums." Timi is the local chief, or king, as they call him, and a member of the church. When Queen Elizabeth was in Nigeria some months ago, he entertained her and the Duke of Edinburgh with the talking drums, and the next day the Queen invited him and his wife to a private dinner party for eight. So to have him with us was a high honor.

Conference Gets Under Way

Since I was along only as a helper, I did not count as a delegate, and that left only one white woman delegate, Mrs. Maynard Johnson from Ethiopia (General Conference), who told us their work is so new that they have no Christian African women yet who could come. There were at least four from Liberia, two of whom were paying their own way. Two came from the British Cameroons, one each from Sierra Leone, Southern Rhodesia, Gold Coast, and, of course, the Congo.

The meetings were open to the Nigerian women, and there was always a large group of them present. Some of these African women had been educated in England and America, all were leaders in their own countries, and all were married except one young nurse from Liberia who had taken her nurse's training at the University of Pennsylvania.

Everyone understood the reason why Mattie and I sat toward the back together while I interpreted quietly and

rapidly all that was going on. She became a general favorite. African pastors led in the daily Bible study. African women and missionaries led the devotional services. Music was furnished by both. One particularly fine session was led by the young home missionary sent out by the Nigerian women themselves to a Moslem area in Nigeria.

Work sessions were cared for by committees on fellowship, plan of work, nominating, and findings. Their recommendations were discussed in the total group and adopted, with changes if necessary. The purpose of the meetings was interpreted by giving a history of the Baptist World Alliance, the women's department, the continental unions, and the Baptist Day of Prayer.

It was voted wholeheartedly to form an African Union, too. Officers were chosen and tentative plans were laid for future meetings. Mattie was made a member-at-large of the executive committee. She was chosen because Congo has many Baptists other than those related to American Baptists, and it was felt that they should be represented.

When I saw the advanced work of the Nigerian women, it reminded me of the women of Burma. Nigerian Baptist schools are of higher standard than those in Congo, and there is a beautiful new seminary. It was an impressive sight to see sixty young men starting out together on bicycles to serve outlying churches as student pastors. On Sunday afternoon we attended a "discharge service" at the leprosy camp where there were 750 patients, and the doctor supervised four other such camps. Twenty-five were discharged in a meaningful service. There was other inspiring work, too.

New Goals for Congo

We may have left Congo with some misgivings, but we returned with every one of them banished. Congo women will learn the meaning of international fellowship only by sharing in it. Each woman at Ede chose a prayer partner from another country, and a news sheet is to be prepared and circulated among them.

Friendships were formed, and goals were set before us.

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Mother of Churches

By JANICE L. BAILEY

MOTHER OF CHURCHES is the undisputed title of the First Baptist Church of Managua, Nicaragua. Two daughter churches were organized in Managua and four outside Managua. In each instance, members of the mother church formed the nucleus of these new churches. Membership of the central church includes constituencies of eleven outstations.

In the early years of the twentieth century, Elizabeth Blackmore, an Englishwoman, carried on missionary work. She joined a small group of believers with similar convictions.

At the Panama Congress of 1916, responsibility for Nicaragua was allocated to Northern Baptists. A Northern Baptist delegation, headed by George Brewer, went to Nicaragua to baptize by immersion all members of the little congregation.

This group was organized as the First Baptist Church of Managua. The date was January, 1917. The charter membership numbered thirty. The membership in 1956 was 1,050. Dona

Alejandra vda. de Mendoza is probably the only surviving charter member. In 1918, Mr. Mendoza died and David Wilson, formerly a missionary in Mexico and Cuba, went to Managua to assume the pastorate. He died in 1923.

Arturo Parajon

Arturo Parajon was the third pastor of the church. His pastorate extended from 1922 until his death in February, 1954. Born of Roman Catholic parents in Leon, Nicaragua, Arturo was baptized and confirmed in that faith. When he was twelve, his mother sent him to Managua to be with his father. There he finished elementary school and became an apprentice in his father's cobbler shop. For four years the boy made shoes during the day and went to school at night.

The turning point in Arturo's life came one Easter Day night. He and a friend daringly entered the chapel of the Central American Mission. This was a real adventure for the boys, as

MISSIONS

is evident from Arturo's later account: "I entered that chapel in fear and doubt," he wrote. "I had never before been in a Protestant house of prayer. The hymns made a deep impression on me, because I noted that they praised God and Christ instead of exalting Mary and the saints. The deacon's prayer made me feel that he was truly talking with God. His message penetrated my soul."

"I rushed home, hastily greeted my father and his friends, and went to another part of the house. I knelt in the dark and gave my heart to Christ."

As soon as Arturo's father learned of the young man's conversion, he threatened to send him away from home if he did not relinquish his new religion. One day while his father was out of the shop, the young convert preached to the other cobblers. As a result, his father repeated his threat, and Arturo bade his father good-bye and left the house, not knowing where to go. He sought the advice of his deacon friend, and the next morning found employment in a shoe shop and began to support himself.

Two weeks later his father enlisted the aid of the police to force his son to go to his mother in Leon. The family believed that if the boy were separated from other evangelicals (as Protestants are called in Latin America), he would soon revert to Catholicism. The very day he arrived in Leon, however, he went to visit a missionary, who introduced him to another believer. With two or three others they began holding gospel services. Arturo's family opposed him in every way.

Persecution Continued

In spite of persecution the group soon grew to twenty persons, who met regularly. When the missionary re-

turned to the United States, the property was sold to the Baptists and Arturo took charge of the little church. He continued to earn his living as a shoemaker, and contributed his free time to the work of the mission.

When the opportunity was presented for him to study at the Baptist Seminary in Saltillo, Mexico, Arturo accepted enthusiastically. He completed the four-year course in three years. During vacations he served near-by churches as pastor's assistant. After graduation he spent a year in Monterrey, where he gained experience as an assistant pastor, and while there was ordained to the Christian ministry. When he returned to Nicaragua to assume the pastorate of the First Baptist Church, Managua, the church had fifty members and one outstation.

Arturo Parajon was an energetic worker. He visited outstations, held street meetings, and made innumerable calls, in addition to the administration of church affairs. He held clinic services at the Hospital Bautista, taught Bible classes and gave chapel talks at Colegio Bautista, taught in the Central American Seminary, and translated from English to Spanish the books he needed for his classes. He was invited by other churches to hold special meetings, administer baptism, and give counsel in church problems.

Beginning in 1923, he was the editor of *La Antorcha*, a monthly Baptist publication. He was often named representative of Nicaragua and of Central America to various conferences or congresses, and always returned with ideas which were profitable to the work. He was, in fact, a general missionary in many ramifications of the term. His accomplishments were many, but he is perhaps best remembered as a warm-hearted Christian friend. His

dynamic personality attracted many to the gospel message. He was a good preacher, an excellent pastor, and a real friend.

Volunteer Workers

The mainstay of the First Baptist Church, Managua, is the faithfulness of the volunteer workers who serve the daughter congregations and outstations. Eventually a group grows strong enough to organize as a church. The volunteer workers do not have an easy time. They labor in storm and mud, in heat and dust, among fanatics as well as those interested in the gospel.

The same spirit of faithfulness and self-giving has been manifest for many years in the total church group in raising funds for the new church building. In the beginning, a building was rented for church services. After the earthquake of 1931, a new building seemed imperative. For a short time the congregation met under a tree, and later moved to a school auditorium.

Sacrificial Giving

From their meager incomes the people began bringing their offerings for a new church. Inflation and rising building costs brought discouragement to pastor and people. In 1948, a new enthusiasm was kindled. The 1,000-cordobas-a-week offering began in 1951, and has continued to the present. In that year, ground was broken for the new building and on the day of the groundbreaking 10,000 cordobas was raised. In 1954, and again in 1956, the youth of the church promoted the campaign, setting a goal each time of 25,000 cordobas. In 1954, 26,000 cordobas was raised, and in 1956 the total amount subscribed in cash and pledges totaled 40,000 cordobas. Many of the contributions were in small amounts.

Plans are in progress for the dedication of the new building the first ten days of March, 1957.

Adolfo Robleto

The present pastor of the church is Adolfo Robleto, a graduate of Colegio Bautista, who took his seminary training at the Southern Baptist Institute, New Orleans, La., and served as a pastor in Nicaragua and Costa Rica since 1943. A dynamic leader, he was recommended by Dr. Parajon as his successor, and began his ministry in the First Baptist Church, Managua, January, 1956.

At the present time three young men from the church are studying for the ministry in the United States, two plan to come in the near future, and another hopes to take seminary training in Nicaragua. Thus the church is contributing to future leadership.



One of the mission stations of First Baptist Church, Managua, Nicaragua. Children are helped at this day school and Sunday school, Pescadora area

MISSIONARY AND STEWARDSHIP EDUCATION

Stewardship Films

R EQUESTS come often for a listing of available stewardship films. The following are at our three Baptist Film Libraries: 152 Madison Ave., New York 16, N.Y.; 19 South LaSalle St., Chicago 3, Ill.; 2107 Woolsey St., Berkeley 5, Calif. In ordering, give date for use.

16mm Films

189. *Ambassador for Christ*—Saul calls upon the Christians of Antioch to send relief to the people of Jerusalem during the famine. 30 min. Rental, \$9. SG; J-A.

167. *And Now I See*—George Miller, a member of his church council, learns the meaning of stewardship through a series of dramatic incidents which brings him close to the work of the church. 40 min. Rental, \$10. SG; S-A.

278. *For Every Child*—Designed to lead adults to a fuller acceptance of their responsibilities for the spiritual well-being of their children. 29 min. Rental, \$12. SG; PAR, T, YA.

233. *Rim of the Wheel*—Virginia Sutton, on a constant round of social activities, is advised to get off the "rim of the wheel—get closer to the axle—closer to God." 27 min. Rental, \$8. SG; YA, A, PAR, T, G.

258. *Forward with Christ*—A congregation experiences a new lesson in the stewardship of Christian love and service as they help one, Cy Matthew, when he is injured on his farm. 30 min. Rental, \$9. JH-A, G.

205. *Second Chance*—A dramatic film designed to awaken church people to the danger of becoming so engrossed in everyday affairs that they forget their Christian devotion and consecration to Jesus Christ. 75 min. Rental, \$15. Y, YA, A, PAR.

233. *A Wonderful Life*—Mary Wood, 18, embittered by her father's death, comes to realize the importance of his voluntary church and community work and decides to continue his work. 45 min. Rental, \$10. SH-A, PAR.

308. *All for Him*—Bill and Peggy Jackson, newlyweds, backslide in their giving to the church. Through the example of Bill's boss, who gives 10 percent of the profits from his business to the church, they are encouraged to make God their partner in all of life. 30 min. Rental, \$9. Y-YA, F.

Symbols used: SG—Study guide; K—Kindergarten; P—Primary; J—Junior; JH—Junior High; S—Senior High; Y—Youth; YA—Young Adults; A—Adults; G—General; T—Teachers; PAR—Parents; F—Family.

256. *Dedicated Men*—Syd Smith, impressed by Henry Johnson's dedicated life when the men of his church are challenged to meet the needs of a mission chapel, agrees to face up to his Christian responsibilities. 28 min. Rental, \$9. JH-A.

210. *For Good or Evil*—One family learns the stewardship of money when their son steals money from the bank in which he works to pay some unexpected debts. 45 min. Rental, \$12. SG; JH-A.

230. *Talents*—A new pastor, faced with the challenge of a rundown church, tries a new approach to the parable of the talents by distributing five-dollar bills to his congregation, requesting it to multiply them. 37 min. Rental, \$10. SG; SA, G.

255. *How Much*—Ted Miller hears the tithing testimony of a returned missionary and with new vision pledges his own tithe. 15 min. Rental, \$3.50. YA, A, G.

338. *The Beginning*—The Stryker family learns there is more to tithing than money. With humor, realism, and impact their story tells of the waverings and failures that must be reckoned with when embarking on an all-out program. 45 min. Rental, \$10. JH-A.

195. *Like a Mighty Army*—The congregations of Eddie Collins' church gains new strength by carrying the gospel to a newly organized mission church in another part of town. 45 min. Rental \$12. SG; J-A.

254. *More for Peace*—Bill Grayson, returned home from fighting for democracy in Korea, is disillusioned when he can not get the job he wants. Through an enlightening experience in his church men's club, he learns that before he can change others he must change some of his own attitudes. 44 min. Rental, \$10. J-A.

176. *Salt of the Earth*—Through a mine accident, Harley Russell wins the friendship of a fellow worker and discovers there is something to Christianity after all. 45 min. Rental, \$12. SG; S-A.

132. *A Woman to Remember*—The

woman who bathed the feet of Jesus and dried them with her hair discovers that the greatest possession is of no value except as it honors the Master. 30 min. Rental, \$9. SG; JH-A.

Filmstrips

F108. *Seek Ye First*—Depicts the meaning of Christian life, the advantages of church membership, Bible study, and prayer for a full rich Christian life. Sound, 33 1/3 rpm record. Rental, \$2.50; sale, \$9. Y-A.

F41. *Stewardship for Jeannie*—The story of Jeannie's growth from a child to an adult for whom stewardship has become a consistent rule of living. Color and sound, 78 rpm. Rental, \$2.50; sale, \$15. S-A.

F75. *Why Do We Live*—Uses the Scriptures as the only reliable source of learning why we live. Rental, \$1. JH-A.

F56. *Two Dollars*—Cartoon showing two families and their laugh-provoking differences in spending habits, and the effect on their homes, communities, and the world. Color and sound, 78 rpm. Rental, \$2.50. JH-A.

F30. *Look at the Ministry*—Shows the job of the ordained minister and challenges young people to consider the ministry as a vocation. Rental, 50 cents. S-Y.

F139. *I Found a New World*—A magazine writer meets an attractive missionary and wonders why she chose this way of spending her life and talents. He discovers that the missionary program of the church is dynamic and necessary for the present day. Color and sound, 33 1/3. Rental, \$2.50.

F40. *Bobby and Jane's Discovery*—Cartoons and narration explain to younger children the stewardship of time, hands, and money. Bobby and Jane learn from the coin they are giving to church the ways in which their money is used. Color and sound, 78 rpm. Rental, \$2.50; sale, \$12. K-J.

Grade School of Missions

This month many schools of missions will be coming to a close. This is the best time to take stock of the school, with a view to an improvement in the quality and outreach of the school next year.

Check on and grade the following items as excellent, good, fair, or poor:

Planning—Was it done far enough ahead? Was it done for all groups?

Organization—Faculty, children, youth, and adults.

Committees—Publicity, arrangements, meals, and transportation.

Materials—Were they ordered in time? Were they ample? Equipment?

Classes—Quality was—? Participation by pupils? Interest?

The Bible

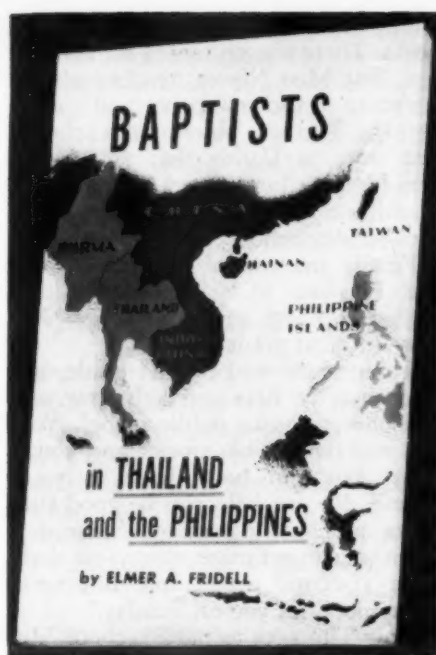


Book of the Month

FEBRUARY
Ruth, Philemon

MARCH
Joshua

APRIL
John



Publicity—Was it appealing? Was it timely? How effective was it?

Attendance—Check totals and average a night: children, youth, adults.

What action has grown out of the study and projects of the school? In other words, what is going to be done about it?

What recommendations do you make to improve next year's school?

Keep a record of this survey for the committee's use in planning next year's school.

Plan Summer Conference

One of the direct needs in the church is for trained missionary leadership. Chairman of various age groups and organizations need to be familiar with the objectives, problems, resources, and program in missions. One specific need is for teachers in schools of missions.

Summer conferences provide one set of opportunities to this end. There are six interdenominational conferences across the country and one national denominational conference at Green Lake, Wis.

It is important for the association and the church to be thinking, planning, and helping to make possible the attendance of someone at these conferences. Promote the idea of attendance. Start selecting delegates (summer plans are made early), and try to find some scholarship help to send the delegate who will serve your church or the churches of your association.

A new feature at the Christian education conference at Green Lake will be an interest group in the afternoon for association chairmen of missionary and stewardship education. Associations should include this in plans.

February, 1957

DEAR BOYS AND GIRLS:

Every day when I pray I say "thank you" to God for the boys and girls and their leaders in our American Baptist churches. There are many reasons for my daily thanksgiving for you, but one of the most important reasons is that you do love Jesus and try in all the ways we suggest to show that love.

This past year, you boys and girls have given generously of your allowances and spending money for offerings in our churches that help other people: America for Christ Offering, \$32,863.28; Offering for Europe, \$23,824.54; Unified Budget giving, \$71,381.10; "Stories of Jesus for Children Everywhere" (two-year period), \$6,466.43; boxes to our home missions, 1,975; boxes to our foreign missions, 1,002.

And now we are asking you to give again to our America for Christ Offering. The story is "Tito Finds a School," and the offering box is a street scene in Latin America. And again, thank you for your gift of money that boys and girls in Latin America may have more schools.

Your friend,

FLORENCE STANSBURY

America for Christ

February 24 is the day for the America for Christ Offering. Be sure your children know when to return their offering boxes. The children's material

this year is highlighting the need for schools in Latin America. The story folder contains a story of a boy who needed to go to school and how he got there. The offering container looks like a street scene in Latin America—homes, a church, school, and play yard.

The primary and junior department teachers and leaders will introduce and distribute these materials on Sunday, February 3. Parents and children together may read the stories at home, remember these boys and girls in their prayers, and make their offering in the offering box during these three weeks.

On Sundays, department leaders and teachers will want to talk about the offering and the needs the offering will help meet.

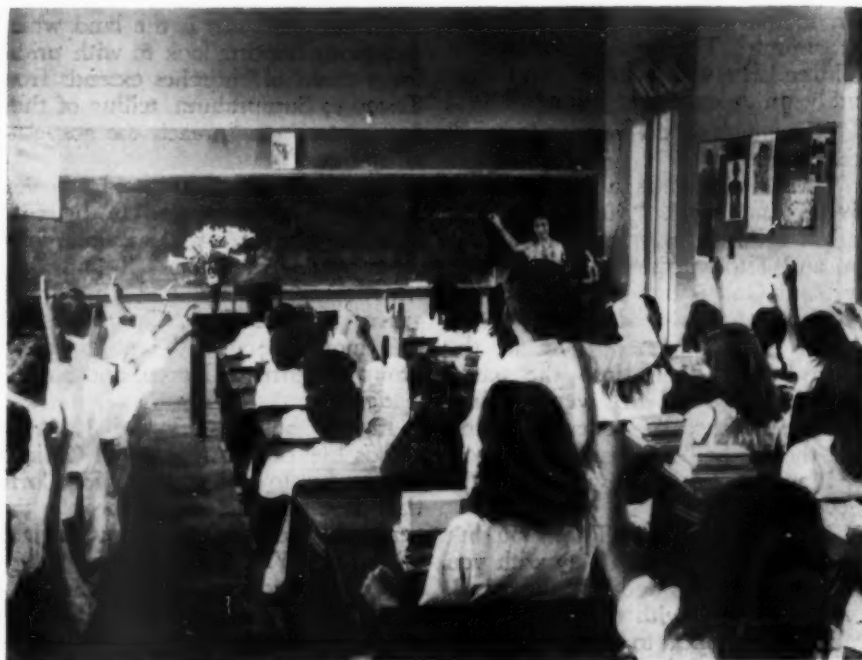
Additional story material appeared in the January issue of *MISSIONS*, and in this issue one story will be found—"A New Friend," emphasizing the need for Christian schools in Latin America.

You as teachers and leaders will work with the pastor in making it possible for the children's giving to be dedicated with the church offering on the morning of February 24.

A New Friend

"Daddy," said Tere, "we can't find Tito. I've been to all the places he ever goes to play. Nobody has seen him."

Tito's sister was tired and a bit cross from hunting for Tere. Don Pancho growled that Tito has been throwing



Attentive fourth-grade pupils at Colegio Bautista, Santa Ana, El Salvador

stones on his tin roof, and Dona Sara complained that Tito muddled a clean shirt with an old tire he was rolling.

Daddy was tired and a bit cross, too, for as soon as he got home from work there was a tale of Tito's naughtiness. Daddy loved Tere and Tito and Baby Lolita. He knew that it was hard for Mother to keep them busy and happy in their tiny house that only had two rooms and a small cooking shed off the back. There was no yard to play in, not even a tree to climb. Daddy knew that it was not a happy place for his family to live. If only he had enough money to buy a house with a yard where there was room to run and play! He kept thinking about this as he went out to look for his little lost boy. He walked a long way, until he came to the water, where he saw a boat with two men in it—and yes, he could make out a boy, too. Maybe someone had taken Tito for a ride.

"Tito," said Daddy in a firm voice as the boat pulled ashore, "it's time to come home." He held out his hand to his small son.

After the children were in bed, Daddy and Mother decided to keep Tito from getting into trouble and going off with strange people. Tito should go to work with Daddy the next day. He was not quite old enough to go to school.

The first time it was fun at the wharf where Daddy worked, loading and unloading boxes and barrels from ships. But soon Tito got tired and sometimes curled up on a sack in a corner and went to sleep. One day a man, who went often to the wharf, talked to Daddy.

"This isn't a happy place for a little boy to be. Why don't you take him to the kindergarten in the Baptist church? There is lunch for the children. He will have a good time and begin to learn many things."

"How much would we have to pay?" asked Daddy.

"It is five dollars a month," answered the friend. "Maybe you will find it hard to pay that much. But you and Tito will both be glad if you try. And God is our helper when we try to do what is good."

Miss Nieves greeted them at the door and led them into the patio, where the boys and girls were playing.

"Sami! Marcos!" she called. Sami held the big ball he was about to toss to Marcos and both went to Miss Nieves.

"Here's a new friend, Tito. Wouldn't you like to take him to play with you while I talk to his daddy?" she asked.

Tito went off with the boys. When Daddy went back to work, he went alone. Tito liked the kindergarten and decided to stay for the afternoon.



"Here we have a school on Sunday morning, too," Miss Nieves said when Daddy called for Tito that afternoon. "There are classes for all the family. We hope that you all will come at 9:30."

Once Tito thought he was going to have to drop out of school, when the men at the wharf went on strike and

Daddy could not work for several weeks. There was no money for his bus fare. But Miss Nieves, reading about the strike in the newspaper and guessing why Tito was absent from school, sent word to Daddy that she would lend him bus fare money so that Tito would not have to miss kindergarten and Sunday school.

Finally the end of the year came, and Tito was to be graduated—and with a cap and gown, all white! He passed to first grade.

Then at the end of first grade, his teacher said, "Boys and girls, now you will have to go to public school. You will not have Bible stories and songs there, but you have Jesus as your Friend. He can help you be good students and kind playmates. Some day when we can get more money, we shall have a second grade, too. But we'll always look for you on Sunday."

Now Tito goes to public school, but twice a week he makes the long trip to Sunday school and to the Boy Scout meeting, for he loves Jesus and wants to become his good disciple.

MARGARET HORTON WEBBER

CHRISTIAN WORLD OUTREACH—The B.Y.F.

Special Interest Mission Fields

SHELTERED in the Burma hills, and along the banks of one of the greatest Asian rivers, the Irawaddy, live more than 20,000,000 people who are the Burma of today. Mountainous terrain, jungles, pagodas, animism, and Buddhism—all this is the land which American Baptists look to with pride; for a chain of churches extends from Tavoy to Sumprabum, telling of their first attempt to "preach the gospel to all nations."

Several hundred thousand followers in these congregations tell of the effect of a meaningful list of missionaries—Ann and Adoniram Judson, the Boardmans, Gordon and Grace Seagrave, Brayton Case, Gustav Sword, and more, along with an impressive group of Burmese, Karen, and Kachin leaders.

In the bustling city of Rangoon stands the Immanuel Baptist Church, ministering to a city hungry for Christian love. Baptist young people this year are working to collect articles (listed in *B.Y.F. Spotlight*) needed for this church to carry on its mission—seeds, Sunday school materials, choir music, and so forth. In a recent conversation with Russell E. Brown, a young missionary on his first furlough

from Burma, pointed out the excitement accompanying the arrival of packages from our youth. Odd how so little can mean so much—funny that even the little is a burden to us.

B.Y.F. is working in another area, too, for these few months. It is only since June, 1956, that Puerto Rico has been a member of the United States Baptist Youth Fellowship. Barranquitas Baptist Academy is the center of our focus. A look at that country tells us a bit about its people.

Population is increasing at an unbelievable rate. Forty years ago the figure was 900,000—today it is over 2,500,000. Says Ralph C. Walker in a recent *MISSIONS* article: "That overcrowding makes for idleness; it also makes for cheap labor."

But the country today is facing the future with boundless optimism. In a few short years she has overcome tremendous barriers. Says Dr. Walker: "People are exultantly saying 'Puerto Rico is Uncle Sam's answer to communism.'"

"Foreign" and "home missions" are no longer completely correct terms; they are being replaced by a fuller and broader concept—"the worldwide mission of the church." Mean-

ingless is the line dividing church and mission, for no longer are we a part of the colonialism of an age of expansion. The church is a universal fellowship rather than an organization. Baptist world missions are on the way to a dreamed-of maturity. It is important that youth recognize this. It is vital that they share in its development.

Fellowship Guild

DEAR GUILD GIRLS:

How exciting it is to read your letters and get a picture of all the thrilling things Fellowship Guild girls are doing. I am very happy to be working with you as interim director of World Outreach and Fellowship Guild.



Cay Raycroft

Write often and long about the things you are doing and the programs you find most helpful, and we shall share some of them through these pages.

Here are some of the things I have been reading.

Sincerely yours,

Cay Raycroft

Washington

I have wanted to tell you of our wonderful guild house party this year and also of the splendid way guild is going over in our state. A highlight of our house party came at our fagot service on Burton Beach. Imagine the thrilling moment as fourteen girls gave their lives in dedication for full-time Christian service. Dorothy Chance, missionary from Assam, who was our speaker, said, "After this experience, I feel I really have something to take back to Assam with me."

February, 1957

It was a joyous moment when the girls at the house party voted unanimously to have Washington represented at the house party at Green Lake, Wis., next year. It was with a great deal of enthusiasm that a special offering was taken to start the fund. Fifteen dollars was received, and so our Washington girl is on her way. Each guild girl in Washington will be giving twenty-five cents to help the Washington Green Lake Guild Girl, and the women in our state will help, too.

We are looking forward to Green Lake and seeing the Prayer Tower for ourselves—the guild dream come true.

MRS. WM. L. REID

Rhode Island

Rhode Island has had its rally and I wish you could have been here to see how they elected their state officers. Three girls had been chosen for each office, and they had two-minute speeches prepared, after which they held a regular convention-style election, with a caucus and all. It was really something to see.

MARGIE DEANGELIS

Wisconsin and Kansas

Four weeks ago I went home for our Wisconsin B.Y.F. convention. For the first time the Wisconsin guild did something on a statewide basis. We had a guild breakfast which was attended by some fifty or sixty girls, some members of guilds and others interested in finding out about it so they can start one. I shared with them the new degree program, and then let each of the groups tell about an interesting project or program.

We then made our nominations for state guild chairman. The B.Y.F. nominating committee left this up to the

girls, which I thought was a good idea. We nominated Kathy Welsey, of Eau Claire, Wis. Kathy attended the national house party last year and is active in her guild. She is very proud and happy to be chosen.

I had a real cute letter from a seventh-grade girl who is president of her church guild in Pennsylvania. Her counselor had seen my picture in *MISSIONS* and asked her to write to me. She wanted ideas for programs. I really enjoyed her letter.

I just called the counselor in Ottawa, Kans., to find out about a project their Ann Judson Guild planned and carried out to raise money for the church building fund. The girls decided they wanted to bake and sell cookies; so they took the names of all the women in the Woman's Mission Society and called each one for an order. This way they got a total of 150 dozen ordered.

One Saturday the two counselors and twenty girls gathered at church to make cookies. Starting at 8:30 A.M., they organized an assembly line process with two measuring ingredients, two mixing, one greasing the sheets, two dropping cookies, two dishwashers, one fixing tags with names and addresses, two taking cookies from the oven, two sacking cookies and six or eight delivering. This process went on until four o'clock, with an hour for lunch (in which they ate, had devotions, and elected officers). They charged thirty cents a dozen, spent \$25 for groceries, took in \$51, earned \$26. Everyone was exhausted when the day was over, but had a wonderful time.

I asked her about their monthly programs and she was very enthusiastic. They had been using the Ann Judson program kit with much success.

SANDY SCHOENINGER



At this unforgettable fagot service, Burton Beach, Washington, fourteen guild girls happily dedicated their young lives to fulltime Christian service



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

Announcing the New Program Packet

1957-1958 Theme—"Living Water"

By CORA SAMPSON

WITH THE FERVENT hope that it may be "like a spring of water, whose waters fail not" to American Baptist women all over the convention, the 1957-1958 program-packet committee announces that the packet is completed and may be purchased at our book stores after March 15.

"Living Water" is the theme, based on the fourth chapter of John's Gospel, in which is found the conversation between Jesus and a woman of Samaria. The Scripture verse is John 4:10, and the theme hymn: "God, Who Touchest Earth with Beauty."

The content of the packet is related to the theme, and the programs are based on the missionary themes for the year: "Japan" and "Christ, the Church, and Race."

The packet contains nine complete programs as follows: "Everflowing Streams"—a program on the American Baptist Convention, suggested to be presented in pageant or tableau; "Swift Currents"—Japan; "Source of Living Water"—Christmas; "A Cup of Cold Water"—a symposium on race relations based on the home theme; "Reservoirs of Love and Mercy"—Baptist homes and hospitals around the world—suggested panel; "Charted Channels"—installation service; "Streams in the Desert"—a foreign program in person-to-person style; "Navigable Rivers"—a unique presentation of Latin America; "Wellsprings of Life"—visualizing the use of the Bible. The committee suggests symposiums, panels, and role playing as techniques derived from our leadership conferences.

In addition to the programs above listed, there are: a mother-and-daughter dramatization which can be adapted to a family-life program; a love-gift service; suggestions for White Cross presentations through role playing, and related leaflets submitted by our national boards and agencies to be used as supplementary or program material, also Filmpac.

Hoping that program committees will observe the important anniversaries of Baptists in 1957, a leaflet of banquet suggestions has been provided

in the packet. Another help is entitled "Choral Channels," suggesting music as related to the programs. A booklet on techniques, with a pronunciation guide, helps on program building and presentation, simplified parliamentary procedures, and other helps are included. Undergirding the entire packet is a devotional booklet entitled "Abundant Water." The prayer of those responsible for the preparation of this program packet—the American Baptist women of Ohio—is that those who use it may receive blessings.

In addition to the packet, program folders, including the cover design and the theme hymn, will be available for mimeographing. The cover design of the packet is to be in color and the folders may be colored, if desired, by the groups using them. Gummed stickers will also be available. The program packet, priced at 75 cents, program folders at \$1.00 for fifty, and gummed stickers at 50 cents for one hundred may be ordered from our Baptist book stores. Cuts of the cover design may be rented from the National Council of American Baptist Women, 152 Madison Ave., New York 16, N.Y. Folder size \$1.00; sticker size, 50 cents.



Left to right: Mrs. E. Turner, Mrs. P. Stetler, Mrs. I. Clover, Mrs. W. Sampson, Mrs. W. Larick, and Mrs. A. Wolf

To introduce the 1957-1958 program packet, a dramatization entitled "Weatherwise" has been prepared and will be available for use in state and association meetings. Order now from the national chairman of program: Mrs. L. A. Mayes, 3860 Pacific Ave., Long Beach 7, Calif. Ten cents a copy.

Programs, related to the theme which will appear in *MISSIONS* magazine are as follows:

June—"Recruitment"—of women and girls for service.

September—Christian Friendliness.

October—Thanksgiving—a program with family-life emphasis.

November—Christmas.

December—Japan.

January—Literature and periodicals.

February—Easter.

March—"Voices from the Pews," based on the new *Along Kingdom Highways*.

The Committee

The Woman's Baptist Mission Society of Ohio is responsible for the program material for 1957-1958. The committee that was chosen to carry out the task consists of: Mrs. W. S. Sampson (chairman), of Akron; Mrs. I. N. Clover, of Akron; Mrs. Walter Larick, of Euclid; Mrs. Paul Stetler, of Cleveland; Mrs. Edwin Turner, of Youngstown; Mrs. Alvin Wolf, of Akron, with Mrs. Frank R. Carroll, of Dayton, as consultant for the National Council of American Baptist Women. Others who served are: Mrs. Paul Christensen, of Ironton; Mrs. E. T. Edwards, of Ironton; Mrs. Paul Gruhler, of Dayton; Mrs. J. B. Holloway, of Marion; Mrs. Arch McCartney, of Cincinnati; Mrs. Clyde Matheny, of Columbus; Mrs. Paul Judson Morris, of Granville; Mrs. W. M. Taylor, of Mansfield; Mrs. Francis Wheaton, of Cleveland; and Mrs. H. M. Loudonback, of Urbana. To these women, and to the many others who will help before the task is completed, we give grateful thanks.

VIOLET E. RUDD

MISSIONS

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

Jewels of the West

By LILLIAN R. SPATH

[This program can be used as a pageant with a speaker, or as a skit with the characters in costumes representing the countries. Curtain opens showing Marguerite Hazzard, former president of the Woman's American Baptist Home Mission Society, seated at a table with an open Bible in her hands. As others are introduced they enter and stand toward the rear.]

CALL TO WORSHIP: Matt. 5:6,10;
John 3:16-17.

HYMN: "I Would Be True."

MARGUERITE HAZZARD: I represent the American Baptist Home Mission Societies. Our home-mission work dates back to 1832. "Christ in Every Home" and "North America for Christ" are the mottoes of our two societies: The American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society.

Today we want to get better acquainted with our work outside the United States. First, it is my privilege to take you to Alaska, where we shall meet Mrs. Lois Burnham, one of the outstanding leaders.

Mrs. Burnham is a graduate of Linfield College, McMinnville, Oreg. She teaches in the Kodiak public schools, serves as Sunday school superintendent in the Baptist church, sings in the choir, is chairman of spiritual life for the Woman's Mission Society, and also finds time to help each summer with the youth camp on Kodiak island.

MRS. BURNHAM: Kodiak was discovered in 1748. In 1867, the United States purchased it from Russia. Nineteen years later the first missionary was appointed. In 1893, the orphanage was built, but the Kodiak Baptist Mission was not established until 1938. In 1948 we launched the *Evangel*, a colporter boat that docks at the tiny villages, bringing Jesus Christ to those who eagerly await him.

MARGUERITE HAZZARD: Now may I introduce Ruth Maldonado, area missionary from Puerto Rico.

RUTH MALDONADO: Puerto Rico has forty-seven churches and 277 missions and outstations. In Puerto Rico outstanding work is being done in developing lay leadership. Rio Piedras furnishes trained pastors for churches, and Barranquitas Academy, founded

in 1926, trains many leaders for the island. The Baptist Missionary Training School, located at Barranquitas and operating for several years, trained our women missionaries who are serving today. Now the young women come to the United States for their preparation for service.

MARGUERITE HAZZARD: The American Baptist Home Mission Societies also have work in Mexico. It is with pleasure that I introduce Mrs. Donato Ruiz Ramirez, wife of the general missionary in Mexico. Both Mr. and Mrs. Ramirez are doing outstanding work on this field.

MRS. RAMIREZ: Mexico is the oldest field in mission work, with the work at Monterrey spanning ninety years of service. There are schools, a modern hospital, and a fine seminary to minister to the needs of the people in both cities and rural areas. The Christian people in Mexico are heroically doing their share in carrying the gospel to their own people.

MARGUERITE HAZZARD: Through prayer and perseverance God made the way clear for our work in Cuba, and I want to introduce Mrs. Oscar Rodriguez. Mrs. Rodriguez is the wife of Oscar Rodriguez, who is the general missionary. Both Dr. and Mrs. Rodriguez are serving the American Baptist Home Mission Societies in El Cristo, Cuba. They are products of our work in Puerto Rico.

MRS. RODRIGUEZ: The Baptist churches in Cuba sponsor day schools of superior quality. Colegios Internacionales, in El Cristo, serves the youth of the island in providing academic preparation in many fields, as well as offering a Christian environment. Cuban Baptists are also active in rural areas. They have their own Home Mission Society, which serves especially the rural communities.

MARGUERITE HAZZARD: Next we go to El Salvador to meet Eva Asencio, one of the outstanding jewels of our work there. Eva Asencio is the oldest daughter of Don Solomon Asencio. She grew up under Christian influence. Mary Mills, seeing Eva's special talents in music and in leadership, urged her on to special training at Colegio Bautista in Santa Ana. Assisted by a California woman, Eva overcame all

kinds of hardships and received her degree in science and letters. Then she took a special course in teachers' training and received a scholarship under the Point Four program, enabling her to continue her studies at the University of Puerto Rico at Rio Piedras.

With all her studies and work, Eva keeps Christ and her church work uppermost. Even helping to support her mother and younger sisters, since the death of her father, does not change the quality of her work or her devotion to Christ and her church work.

EVA ASENSIO: American Baptists have been assigned the major work in missions for El Salvador. Here our schools in Santa Ana and San Salvador have a well-established reputation for their fine ministry. They train many leaders and teachers for service in their native land.

MARGUERITE HAZZARD: One of the richest fields in opportunities for the American Baptist Home Mission Societies is Haiti. In the West Indies, Haiti stands out as a place where hunger for the gospel is almost unbelievable. I am proud to introduce Ruben Marc, pastor of the First Baptist Church at Port-au-Prince.

RUBEN MARC: Columbus discovered Haiti on December 6, 1492, on his voyage to the New World. First, the Spanish and then the French possessed and exploited Haiti, peopling it with slaves from Africa. Later Haiti gained her independence. A tremendous spiritual awakening has taken place in recent years. Church buildings are crowded with people, who listen reverently and prayerfully. This revival is due to the fact that each Baptist tries to win others to Christ. Here we find 26,000 affiliated with our American Baptist Convention. There are sixty-four churches and five hundred missions and outstations. Most of our work is done in northern Haiti, where 90 per cent of the people are of pure Negro blood. For the most part, these rural people are fear-ridden and superstitious; they need the liberating power of Jesus Christ.

MARGUERITE HAZZARD: With an invincible determination to "go . . . into all the world and preach the gospel," the American Baptist Home Mission Societies stand united in work, prayer, and service outside the U.S.A. as firmly as inside the U.S.A. [*Rises and stands with her hand on the Bible. One by one the others join her and place their hands on the Bible.*]

RUBEN MARC: We ask that all pray for us, that the word of the Lord may have free course and be glorified, even as it is with you.

HYMN: "Christ for the World We Sing."

PRAYER



NATIONAL COUNCIL OF AMERICAN BAPTIST MEN

Value of Prayer in Business

Program for the April Men's Meeting

MEN LIKE to be practical. Particularly in business. Surprising, then, how many have overlooked the greatest source of power and wisdom, always available to each of us.

This meeting can be the start of a remodeling process for many of your men. If they learn the habit of praying frequently on the job and off, their lives will be many times more effective and happier.

Start Preparation Now

The best approach to an understanding of prayer is an exchange of experiences with those who pray frequently. Full realization of its value comes only after experience, which starts with experience, based on faith.

To set the stage for a helpful discussion in this meeting, call together a group of six to twelve men. The sooner, the better. Ask each of them to make it a point to pray often during the six or eight weeks between now and the meeting, particularly at work. Pray for help in making decisions or in doing a job requiring skill, or for others needing help, or for patience and understanding in trying situations. Ask the men to thank God, rather than taking credit themselves, for their successes. Ask them to make notes of their experiences and be ready to lead in a discussion.

Ask one of them, or the pastor, to review a good book or two giving practical helps for prayer, and be ready to give a closing talk of seven to ten minutes. A recent book with many excellent suggestions for the individual as well as for the prayer group is *Two or Three Together*, by Freer and Hall, available in Baptist book stores. An excellent small book is *Prayer, the Mightiest Force in the World*, by Frank C. Laubach. You may have others.

Industrial Experiences

Norman Vincent Peale, addressing the first national convention of Christian men in Cleveland last fall, told of a filling-station operator on a national highway running through Oklahoma. This man decided his customers should be able to refuel, spiritually, while

their cars were being serviced. He built a prayer chapel on part of his property, and takes care of his customers' cars while they use it. He often tells his own experience of being saved from a life of drink, that was heading for a marital breakup, and told of his own love for Christ. His own crew and many of his customers have found Christ through his testimony and prayer.

Many industrial institutions, particularly through the South, are encouraging groups of their people to read the Bible and pray together. Several firms have appointed chaplains, some have built chapels.

Why not have a time of prayer together at the start of the day for the employees of the small business? If there is a wide divergence in faiths represented, they can at least read the Bible together, and each pray silently in his own way. Discuss this, as well as preparation for the day, in a family worship experience, in your meeting.

Brother Lawrence

A "lowly and unlearned man" was admitted a Lay Brother in the barefooted Carmelite order in Paris in 1666. He was a big, awkward fellow, and he entered the monastery hoping to find some punishment for his awkwardness. He was disappointed. His intense love for God, expressed in constant "practice of the presence of God" brought him a happiness and peace of mind that he felt he did not deserve.

His name has become a symbol for a life of constant prayer. In jobs he knew nothing about he seemed to do right well, because he committed everything to the Lord and refused to worry about it, knowing the Lord could make the venture succeed if it were in his will to do so.

A booklet *The Practice of the Presence of God*, by Brother Lawrence, was published in 1917, for the Y.M.C.A., by Association Press, New York, N. Y.

All Set for March?

The meeting on "Christ in Industry" should be of general interest to

men in the community. Make an all-out effort to get them to attend. Do a good job of publicity in your local press. Use your church bulletin. And make personal telephone calls.

If you are using a speaker, be sure to play up his name in the publicity. Double check to be certain he has the time and place correct. If you are using the discussion method, make assignments of questions to be used well in advance. See January *Missions* for suggestions. If you are scheduling a movie on one particular industry, feature it in your publicity.

If several men have been assigned to restudy the fifth, sixth, and seventh chapters of Matthew as they relate to modern industry, plan the program so there will be opportunity for them to add to the discussion period.

Meet a Lay Leader

A member of the First Baptist Church, Pasadena, Calif., he has served as deacon, president of the Men's Council, president of adult classes in the Sunday school, and chairman of the pulpit committee that



Harold A. Davis

*N.C.A.B.M. Representative on
Council on Missionary Cooperation*

called the present pastor. He is serving his third term as president of the Southern California Baptist Men's Council and is active on the board of the Southern California Baptist Convention. He is making a valuable contribution as representative of the National Council of American Baptist Men, on the Council on Missionary Cooperation. Harold is a public accountant and has owned his own business for eleven years. He received the laymen's citation from Berkeley Baptist Divinity School in 1955.

MISSIONS

WEST GERMANY

World's Student Conference

"Jesus Christ, the Reconciler"! These words carried new meaning to the delegates attending the meeting of the general committee of the World's Student Christian Federation in Tutzing, Germany, last August. Christian delegates came from every continent, from nations in tensions with one another, from East Germany and West Germany, the People's Republic of China, Korea, Japan, India, and many other lands. Here were delegates from the Western nations and from behind both the Iron Curtain and the Bamboo Curtain.

In times of worship, work, informal conversation, and recreation, the genuine Christian fellowship among the delegates transcended the tensions of their countries. Here was an experience which was the hope of all delegates that all nations may soon enjoy.

Fifty-three Nations

The World's Student Christian Federation is composed of student Christian movements in fifty-three different nations. They gather every three years to study how they may bring a clearer and sharper witness to Jesus Christ among students in the universities, and how they may extend this witness to entire academic communities. There were some notable addresses by world leaders; the majority of the time, however, in the two weeks was spent in small groups working on specific questions, problems, and projects.

Harry Daniels, executive secretary of the Indian S.C.M., led the Bible study based on the theme "Jesus Christ, the Reconciler." He observed that Jesus Christ indeed is the Reconciler, not only in history, but today, and in our faith is a power which transcends diplomacy.

Major Addresses

One of the major addresses was delivered by W. A. Visser 't Hooft, general secretary of the World Council of Churches. Speaking on "The Mystery of the Cross," he pointed out that God takes the initiative to bring man back to himself, and Christ bears the burden of reconciliation for us. He indicated that we become participants in God's work of reconciliation by faith and witness, and that God uses the lives of the reconciled men to make other men aware of this offer of reconciliation. He pictured the church as the recon-

ciled community which manifests the power of reconciliation over all forces that divide men from one another. He concluded by pointing out that when men see the meaning of the church there can be no superiority over any man.

Japanese Conversations

One of the interesting opportunities of delegates from all over the world is conversation between delegations. For example, the Japanese delegation requested an afternoon with the American delegation. The burden of their concern was to try to communicate to us, first, the intense feeling the people of Japan have concerning the experimental explosion of nuclear weapons in the South Pacific; and, second, their concern over the explosions in Siberia conducted by the Russians.

American visitors to Japan recently indicate that this is the lead item in the newspapers each day. The concern is at the point of radioactive fall-out, plus the contamination of their major food supply, fish. There is the further problem that the Northern Pacific fishing waters apparently have been closed to the Japanese, forcing them to turn to the South Pacific as the main source of supply, an area which is becoming increasingly contaminated.

To illustrate the intensity of the feeling in Japan, two of the Japanese students—one a Baptist—purchased a motion-picture film, brought it to Tutzing, hired a projectionist from Munich, in order to show the delegates how the people of Japan feel about the great problem. The personal cost to

the students was about \$400. This was their testimony to the seriousness of the situation.

Delegation from China

Another exciting exchange was at the invitation of the delegation from China. This summer was the first occasion for any communication with the Christian community of China since 1948. Present were Bishop and Mrs. K. H. Ting and two university professors from Peking. The Chinese delegation wished to communicate to the American delegation something of the state of the churches in the People's Republic today, and to try to correct some ideas which Americans might have.

Bishop Ting was solicitous—it seemed unduly so—that we understand that the Christian church in China today is enjoying "the greatest measure of freedom it has ever known." He indicated that the People's Republic is granting "complete freedom" to the churches, and that the state of the church in China is "healthier and stronger" today than it was before the "liberation."

The Chinese delegation indicated that they wanted to "correct" some ideas we undoubtedly had about missionaries in China. They said that if we had heard stories concerning imprisonment, torture, and atrocities, they wanted us to know that these were untrue. They indicated that the only cases of imprisonment of missionaries were in those "unhappy instances where the missionaries had committed acts of espionage against the People's Republic." Bishop and Mrs. Ting pointed out that they were as reluctant to believe that such could happen as we were.

It must be reported, however, that the American delegation was unwilling to take Bishop Ting's statement com-



M. Parker Burroughs (dark glasses) chats with a delegate to the World's Student Christian Federation, in Tutzing, Germany, during social hour

pletely at face value. When we raised the question with him as to whether he might not be a bit naive in his acceptance of his Government, his response was one to which there is scarcely an answer. He said, "If I err, I would rather err on the side of naivete than on the side of cynicism."

Baptists at Tutzing

At Tutzing, it was encouraging to see Baptists from many countries taking their ecumenical concerns seriously. In each case, they came, not as denominational delegates, but as churchmen involved in the Student Christian Movement of their respective nations. Baptists were there from Denmark, England, Japan, Puerto Rico, and Burma, in addition to two of us from the United States.

Anticolonialism

Anticolonialism was one of the distinct impressions caught from the representatives, particularly those from Southeast Asia and from some of the new nations in Africa. These new nations had a fervent new nationalism, dramatically demonstrated in the observances of three Independence Days in one week by delegates from Pakistan, India, and Indonesia. Along with the new nationalism go feelings of anti-westernism.

The important consideration of the whole matter is that the delegates tend to equate their feelings of antiwesternism with Christian missions. There were differences of opinion on this issue, but it was one which commanded major attention at many points throughout the conference.

International Conference

The international nature of the conference was colorfully demonstrated by many costumes worn by delegates from Japan, Burma, Pakistan, Nigeria, and the Gold Coast. Also, there were panchos from Latin America and Bermuda shorts from the United States.

Here were gathered students, student workers, Student Movement executives and faculty representing over fifty nations. They were examining seriously the call to a Christian witness within the universities of each nation. Thus we were able to see more clearly the role of the American Baptist campus ministry as an integral part of this worldwide witness. We saw more clearly that our campus ministries are related both to the churches in campus communities and to the life of the academic community.

Above all, we saw more clearly that in a world of tensions we are, indeed, called to a sharper witness to "Jesus Christ, the Reconciler."

M. PARKER BURROUGHS

MASSACHUSETTS

The Haystack Story

[On Williams College campus, Williamstown, Mass., November 8, 1956, the Massachusetts Baptist Convention observed the 150th anniversary of the famous Haystack Prayer Meeting. Following is the text of an address on that occasion, given by Raymond J. Bates, pastor of the First Central Baptist Church, Williamstown.]

"Oh, how little did I know what it was going to cost!" These words are attributed to the mother of Samuel J. Mills, Jr., as she learned that her son, who was to be the "hero of the haystack," had dedicated himself to full-time missionary work.

Williamstown, Mass., 150 years ago was practically a frontier town and Williams College was operating in the days of its infancy. President Ebenezer Fitch, an ordained minister of the gospel and first president of the college was at the helm. In the year 1804, just preceding the time of the Haystack Prayer Meeting, it is reported that there were 144 students in the college.

Revival of 1830's

Dr. Fitch, a devout Christian himself, was naturally very sympathetic toward the great revival of the early eighteen hundreds. This revival, starting in and around Litchfield, Conn., had spread by 1805 to Williamstown. It was first felt in the town itself and only very slowly began to take hold in the college life. Durfee, in his history of Williams College, reports that in the year 1805-1806 there was a "real revival" in the college. Thus



Raymond J. Bates delivers address at 150th anniversary of the famous Haystack Prayer Meeting, Williamstown

when Samuel J. Mills, Jr., came to Williamstown in the spring of 1806, he found that men's souls were being stirred by the prevalent revival in religious life.

Samuel J. Mills, Jr., was born in Torrington, Conn., one of seven children born to Rev. and Mrs. Samuel J. Mills. It has been often said that he was a missionary because of the prayers of his father but first a Christian because of the prayers of his mother. At the time of his entering Williams College, Mills was a somewhat mature Christian, having responded to the Lord in or during the awakening of 1801. "He reflected long and prayed much," says his biographer. Upon arrival at college he found that prayer meetings were being held quite regularly by the students. On Wednesdays, groups of students met beneath the willows just south of West College. On Saturdays, meetings were often held in what was then known as Sloan's Meadows. Thus it would seem that the time and place were ready for the famous meeting which we are remembering today.

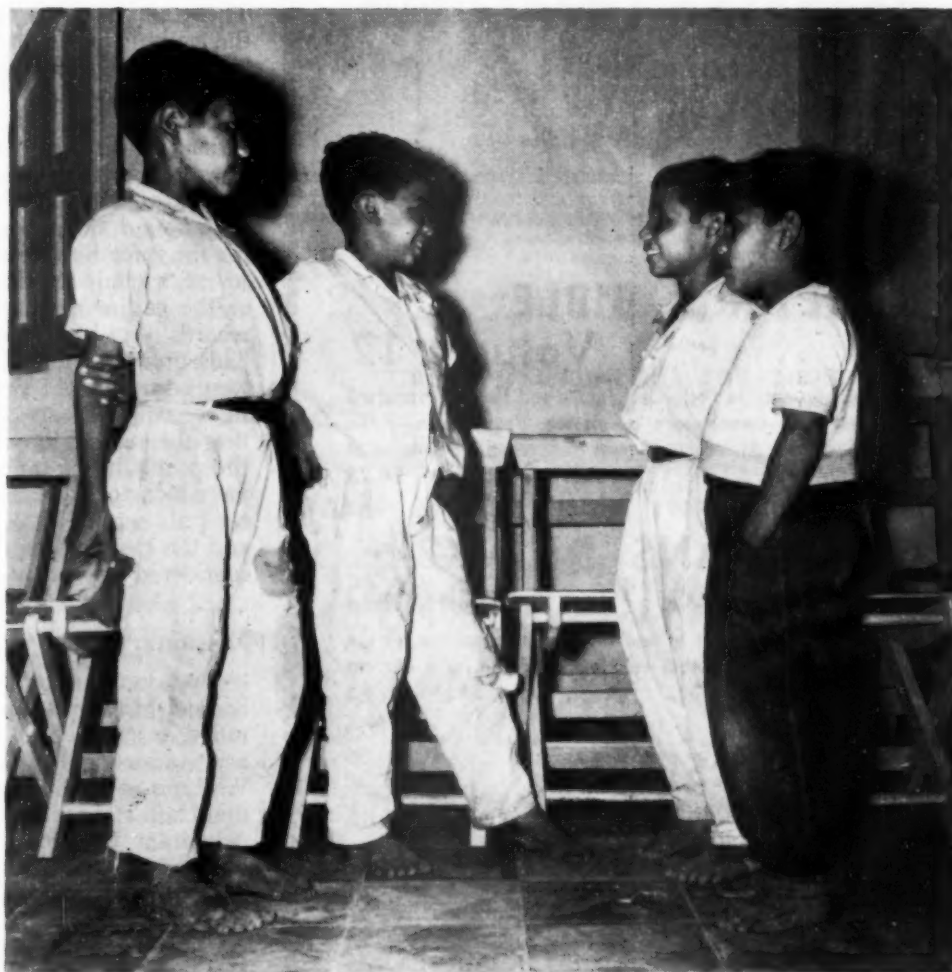
Prayer Under Haystack

It was according to all reports, a hot and sultry day in August, 1806, that Mills and four others made their way to this spot where we are now gathered for religious discussion and prayer. In the group besides Mills were James Richards, Frances L. Robbins, Harvey Loomis, and Byram Green. In the midst of their discussions it began to rain and they took shelter beneath a large haystack. Soon a violent thunderstorm was upon them, but their shelter deep in the haystack was adequate for the moment.

They were all interested in the work of the East India Company about which they had been studying in their classes at the college. Mills expounded to them his personal belief that it would be possible to take the gospel to those in heathen darkness. A lively discussion followed. All were in agreement, finally, except Loomis. He contended that these people across the seas must first be civilized and then they could be reached. However, the others contended that God would most certainly help those who would offer themselves as his ambassadors.

Then, it is reported, that Mills exclaimed, "Come now, let us make this a subject of prayer under this haystack, while the dark clouds are going and clear skies are coming." (Historical sources seem to prove that there were two large haystacks in the meadow and that it was under the northernmost that they took refuge.) During the prayer, Mills, remember-

Tomorrow Is Today



All the flowers of all the tomorrows are in the seeds of today—Chinese Proverb

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ing the objections of Loomis, prayed arm, with the red artillery of heaven, fervently, "O God, strike down the that shall be raised against a herald

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of the cross." Later he exclaimed, "We can do it if we will!"

Their prayers ended, they arose and sang the hymn with words as follows:

"Let all the heathen writers join
To form the perfect book;
Great God, if once compared with
thine,
How mean their writings look!

Then they returned to their rooms at the college, possessing and possessed by a mighty idea for the evangelization of the world.

Shortly after this a society was formed and called "The Brethren." It was organized primarily for missionary purposes. The pledges by which they bound themselves to a lifework for the spread of the gospel were very severe, a reminder of the mutual vows of the earliest friends of Loyola. All records were kept in code and cipher. This group met in the lower northwest corner of old East College. Ezra Fiske, twenty years afterward, stated that the reasons for the secrecy were the possibility of failure, public opinion which could see in a missions project only wasted zeal and fanaticism, and the modesty required lest they be considered imprudent.

Missionary Pioneers

Upon graduation from Williams, Samuel Mills and James Richards enrolled as students at Andover Seminary, Andover, Mass. With them from Williams came Luther Rice and Gordon Hall. Here at Andover they found Adoniram Judson, fresh from Brown University, and also Samuel Nott. The purposes and severe demands of The Brethren appealed to Judson, and he soon became an ardent member. Later, Mills modestly deferred in leadership to Judson.

These young associates took definite steps toward the accomplishment of their purpose to serve Christ as foreign missionaries, if possible. They tried several sources in their efforts to find ways and means. Finally, after talking with their instructors, a letter was drafted to the General Association, which was to hold a meeting at Bradford, Mass., asking for support as missionaries because "they considered themselves as devoted to this work for life." Signed to this important letter were the names of Adoniram Judson, Samuel J. Mills, Jr., Samuel Nott, Jr., and Samuel Newall. The names of Luther Rice and James Richards were originally signed, but at the last breathless moment they were stricken out for fear of alarming the association with the names of so large a number of candidates.

While The Brethren prayed, the as-

MISSIONS

sociation met and deliberated. The association approved the request, and one of the first results of the Haystack Prayer Meeting was realized in the formation of the American Board of Commissioners for Foreign Missions, a society wisely and justly known today as the mother of the American Baptist Foreign Mission Societies. Judson was one of the group to be sent out, and the story of our Baptist Mission in Burma follows this great event.

Five Young Men

Of the five young men at the Haystack Prayer Meeting, only one was able to go as a foreign missionary. But all were active in missionary work. Loomis became pastor of frontier work in Bangor, Maine; Robbins engaged in home-mission work in the wilds of New Hampshire, and later was pastor in Enfield, Conn. Green became outstanding as a Christian legislator, while still maintaining his interest in home and foreign missions. James Richards devoted his entire life to foreign-mission work in Ceylon. Samuel J. Mills, Jr., the "hero of the haystack," worked untiringly for the promotion of missions at home and abroad. His last work was an exploration trip into Africa, hoping to found there a home for the American Negro. On his return voyage he was taken suddenly ill and died at the early age of thirty-five years. His grave became the waters of the mighty oceans, and in this fact we find once more that he was akin to our great Adoniram Judson.

Missions Park

For more than thirty years after the death of Mills, the exact location of this spot on which we stand was not known. In 1854, Byram Green, one of the original five, located the spot, and in that year the land was purchased by the alumni of the college for the sum of \$2,500 and dedicated as Missions Park.

It is related that in 1852, a stranger, a Baptist layman, who was passing through Williamstown, expressed much interest in the birthplace of American foreign missions and gave Professor Albert Hopkins a gold piece to purchase a cedar stake to mark the spot. No monument was erected until 1867, when Harvey Rice saw to the erection of this monument. The dedication address was given by the then president of the college, Mark Hopkins.

This, then, is the story of the Haystack Prayer Meeting. Its influence has gone on through the ages and will continue as long as men bear the tale.

In closing, may I mention the words of President Mark Hopkins, given at the time of the jubilee celebration in

1856. He said: "The cause of Christ is the central issue of the world. For that I wish this college to stand. May there be many who shall kneel at this

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sacred spot and pray as Mills and his associates prayed. May we not hope that here the purpose of many [will be] to take up the sickle and reap in that harvest whose 'field is the world.' "

WYOMING

Where Missions Is Central

American Baptist Home Mission chapel cars claim a large place in the history of Baptist work in Wyoming. Church records everywhere tell the story of humble church beginnings in chapel cars on railroad sidings, as traveling home missionaries came and gave their best to the new communities of the mountainous West.

Chapel Car 'Evangel'

One chapel car, bearing the name of *Evangel*, is still doing business in a very unique way here in our state. It was brought to Rawlins many years ago, and in it Carl Fisher, the chapel car missionary, organized first a Sunday school and then the First Baptist Church, of twenty members.

Evangel is no longer to be found on the railroad siding, but instead, at the very center of the First Baptist Church edifice on West Maple Street. When a lovely church sanctuary was added to the east, *Evangel* became a part of the educational building, with its long row of windows facing the mountains to the west. Now a new educational wing has been added and *Evangel* finds herself holding forth at the very center of the entire church plant.

New Educational Building

A new \$45,000 educational building was built by the laymen of the church at a total cost of \$14,160. It was dedicated on Sunday, December 9, 1956, with neighboring Baptist pastors driving hundreds of miles through blizzard conditions to participate in the service.

Surely we are justified in calling this a "church where missions is central." The late Gertrude V. Brox, missionary to Bengal-Orissa, was called from this church to serve her Lord on the foreign field. Pages from her devotional diary, *Thou Didst Say unto Me*, are thrilling the souls of Christians everywhere.

A chapel car, a church building, a foreign missionary, a religious publication, and a local Christian fellowship which almost doubled its world mission giving during the past twelve months, tell us again and again that our labor has not been in vain in the Lord. Thus we are constantly building our great world mission program on the solid foundations of yesterday.

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Missionary MILESTONES

Appointed

By the American Baptist Foreign Mission Societies, November 12, 1956: Rev. and Mrs. Harold R. Blatt, the Philippines; Rev. and Mrs. William I. Elliott, Japan.

By the American Baptist Home Mission Societies: Nelson Beauchamp, First Puerto Rican Baptist Church, Campbell, Ohio; Elmer J. Neff, missionary pastor, Finch, Wyo.; Reba C. Wilson, missionary nurse, Hospital Latino-Americano, Pueblo, Mex.; Evelyn Wing, rural missionary, northern Minnesota.

By the American Baptist Home Mission Societies in cooperation with state conventions and city mission societies: Dwayne Axworthy, Merriman Road church-extension project, Livonia, Mich.; Richard S. Bowser, church-extension project, Grove City, Ohio; Louie Desimone, Central Baptist Church, Quincy, Wash.; William R. Hayden, Headlands Baptist Church, Painesville, Ohio; D. Ralph Nichols, Church of the Master, Dedham, Mass.; Jewell L. Pickett, Norwayne Community Church, Wayne, Mich.; Arthur L. Rouleau, Gilead Baptist Church, Salt Lake City, Utah; Kenneth L. Rowe, missionary pastor, Proctorville, Ohio; William H. Scarle, Kings Community Baptist Church, Kingston Estates, N.J.; Arthur Speacht, Osburn Community Church, Osburn, Ida.

Furloughed

Mrs. John S. Pixley, from Hospital Bautista, Managua, Nicaragua.

Transferred

Rev. and Mrs. R. E. Gregory, from South India to Thailand; Basil Williams, from South Chicago Neighborhood House to Campbell Christian Center, Campbell, Ohio.

Died

Everett Stanley Burket, missionary to South China (1916-1946); at Pasadena, Calif., November 5, 1956.

Mrs. Gerrit J. Hinzinga, missionary to South India (1900-1921); at Grand Rapids, Mich., November 12, 1956.

Mrs. Randolph L. Howard, missionary to Burma (1910-1925); at Rahway, N.J., November 26, 1956.

Mrs. W. M. James (nee Mary Cressey) missionary in East China (1908-1943); at Huron, S.Dak., October 18, 1956.

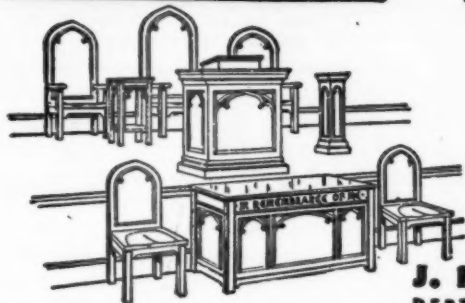
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Mrs. Luman F. Marsh, missionary to Bengal-Orissa (1930-1934); at Lackawana, N.Y., August 28, 1956.

Lewis B. Rogers, missionary to Burma (1907-1939); at Washington Court House, Ohio, December 7, 1956.

Mrs. Cornelius Unruh, missionary to South India (1904-1939); at Rochester, N.Y., November 14, 1956.

Adoniram Judson Weeks, missionary to Burma (1905-1939); at Pinehurst, Wash., November 3, 1956.

Resigned

Celia Allen, San Francisco, Calif., (church assumed self-support); Howard Amstutz, Cut Bank, Mont.; Twila Bartz, Seattle, Wash.; Alex J. Beliasov, Pittsburgh, Pa., (church assumed self-support); Bruce Bower, Detroit, Mich.; Francis L. Dawson, Osburn, Ida.; Carol J. Gilbert, Bradley, S. Dak.; Hazel Ilsley, New York, N.Y., retirement; Harold A. Jackson, Reno, Nev.; Ada Joyner, field missionary, department of cities; Kral Kaups, New York, N.Y., (church assumed self-support); Vernon Kendall, Salt Lake City, Utah; Mrs. Hazel McCaig, Chicago, Ill.; Richard Maloney, Herlong, Nev.; Cesar O. Mascarenas, East Chicago, Ind.; Harold V. McGee, Joshua Tree, Calif.; Stanley C. McKenzie, Lansing, Mich.; Faulkner Mercer, Portland Oreg.; Raphael Mingioli, New York, N.Y., (church assumed self-support); Lee Reichstein, Phoenix, Ariz.; Calvin C. Rittenhouse, May, Idaho; Lizetta Rouley, Omaha, Nebr., retirement; Louis A. Sealey, Lincoln Christian Center, Sacramento, Calif.; Alice Snape, Fresno, Calif.; William W. Sullivan, Bridgeport, Conn., (church assumed self-support); Frank Valdina, Boston, Mass., retirement; Bruce Wakeman, Irirgon, Oreg.; Norman V. Williams, Park Ridge, Ill.

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Answers to Quiz on page 3

(1) Southern Pacific, contaminated water. (2) 25,000. (3) Richard Hoi-land, \$1,500,000. (4) Old cards, clothing, instruments, anything. (5) "Mission Field: U.S.A." (6) \$500. (7) Shoes, sewing machines, bicycles. (8) Mama Mattie Nsingani. (9) Nigeria. (10) Godliness and humility. (11) Yoko Ando. (12) Mary Butler. (13) *The Evangel*.

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252. *They, Too, Need Christ*—The pastor of a Spanish-speaking church helps Jose and Maria become good citizens and good Christians. 40 min. Rental, \$11.50.

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251. *A Worthy Education*—At Redlands University, our Baptist college in Southern California, young men and women receive the kind of training that will equip them to be leaders and workers for Christ. From schools like this come the missionaries of the future. Color. 25 min. Service charge, \$3.

Filmstrips

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F208. *Missions and Revolution*—A report of the American Baptist Foreign Mission Societies at midcentury. Color and sound filmstrip. 33 1/3 rpm recording. Sale, \$3.50.

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Club Talk...

By FRANK A. SHARP
Business Manager

DURING JANUARY, each club manager was busy securing five new subscriptions. It is too early to tell what the results were, but we are assuming that the response was good. If you have not obtained five new subscriptions in your church, please make every effort to procure them at once. We depend entirely upon your efforts to extend our readership.

A leaflet has been prepared describing the bundle-order subscription plan. Copies of it may be obtained by writing to the office. Each church should order and pay for a quantity of MISSIONS to be distributed each month to church officers, board members, program chairmen, shut-ins, service and college young people, and others. A bundle order of 5, 10, 15, or 20 copies will prove to be of value in promoting the total mission program of the church. During February, why not approach the proper board or committee in your church with the suggestion that they adopt this plan.

"MISSIONS magazine is an extremely well-edited and informative magazine, which should be in every Baptist home," writes A. H. Boutwell, interim pastor of the First Baptist Church, Bridgeport, Conn. We agree with Mr. Boutwell, especially the part about making certain that MISSIONS is in every Baptist home.

Word has just been received that the North Orange Baptist Church, Orange, N. J., Shields T. Hardin, pastor, has renewed 225 subscriptions for the third successive year. These subscriptions go into the homes of church members in order to provide them with information about the total task of our Baptist work at home and abroad.

Other churches renewing for the third successive year are: the Federated Church, Haskins, Ohio, Robert Childs, pastor, 72 subscriptions; and the First Baptist Church, Birmingham, Mich., Emil Kontz, pastor, 225 subscriptions.

Second Baptist Church, Suffield, Conn., J. A. Sisk, pastor; First Baptist Church, Gosport, Ind., F. L. Whitaker, pastor; and South Baptist Church, Parkersburg, W. Va., J. L. Kipp, pastor, have all recently renewed their church subscriptions for the second year.



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